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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, SEPTEMBER 25, 1846.

☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic (!!!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and man-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS!

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 820

REFUGE OF OPPRESSION,

BISHOP CHASE'S LETTER ABOUT ABOLITION.

JUBILEE COLLEGE, *Illinois, N. A.*
August 1, A. D., 1846.

TO THE RIGHT REV. SAMUEL,
Lord Bishop of Oxford, Eng.

Very dear Brother, in the Lord Jesus,—Allow me, the oldest Bishop of the 'Protestant Episcopal Church' in the United States, to address your Lordship on the subject of a *pamphlet* entitled 'A REPROOF OF THE AMERICAN CHURCH,' which '*reproof*' is said to be contained in copious '*extracts*' from your Lordship's lately published history of said church.

Never having read this work from which the said '*reproof*' is drawn, (though I have learned from respectable persons who have examined it, that the work seems to have been compiled from materials furnished by a *party* in the Episcopal Church;) yet from many years acquaintance with your Lordship's excellent character, I can say, with full confidence, that the *acerbity* which is spread over the pages of the pamphlet in question, (three times as voluminous as the extracts themselves,) cannot be approved by your Lordship. The whole effect produced on the mind by the pamphlet is so different from that which one rises from perusing your own or your father's writings, that I cannot think your Lordship's sanction is any wise given to it. Who could suppose that the Bishop of Oxford, the son of the benevolent Wilberforce, could take pleasure in inflicting wounds on his brethren of the Episcopate in America for supposed faults, or for public evils of which they are in no wise the cause?

In the deepest sorrow of heart do I lament the melancholy effects produced by the circumstances before me. Alas! what do I see? The bishops and clergy of America censured for that of which they are not guilty, and of which they are not the cause, and those who censure them evidently unconscious both of the evils which their mistaken censure produces, and of the extent of the evils which must follow from the weight of their character and opinion.

Before I proceed, I beg leave to state, that in endeavoring, by my feeble means, to shield the Protestant Episcopal Church in the United States, I crave to be understood as not assuming *political ground*.

The Episcopal Church in America did in no wise originate *slavery*. She always, in company with other benevolent persons of the day, raised her voice against its introduction into the then British Colonies. Nor is she now, in any competent sense, a part of the civil government to *cure* its *temporal* evils. Her bishops are not as the English Prelates are, admitted to a seat in the halls of legislation, nor are they allowed to 'rise in their places' to plead the cause of humanity. All she can do is by her prayers and the preaching of the gospel and teaching of the blessed doctrines of Christianity, to endeavor to ameliorate the condition of the slave; but like the primitive Christians amidst the evils that surround her, she does not think herself called upon to eradicate at once the evil. She rather finds herself commanded as were the servants in the gospel to exercise caution, 'lest in eradicating the tares they root out the wheat also.' 'Let both grow together,' saith our Lord. Let the *evil* be borne for the sake of the *good* that may be done to the souls of the poor slaves.

It is for this cause, my Lord, that the American church finds herself bound in conscience to pursue the opposite course to that of the Abolitionists, so highly commended by the pamphlet. Instead of stirring up the slave against his master, she would plant the holy seed of Christianity in the heart of both master and slave, and relying more on the *grace* of God than on the *arm of flesh*; wordly policy in equalizing the temporal condition of men. She would look to the Son of God for the only '*emancipation*' worthy of the name. She would make men free from *sin*; and then and then only, '*as they free indeed.*'

As a body of Christians, it can be truly said of her southern prelates and clergy; there are none among them who do not lament the condition in which the church is placed in regard to the colored race; but they are also well aware of the fact, that this condition is that same condition in which they were left by their English ancestors. And it is with a degree of surprise as deeply as its reasonably excited that she receives from England her heaviest *reproofs*. And with an open countenance, though with wounded feelings, she would turn and ask, and say: Dear brethren in the Lord, may we not expect from the descendants of our English ancestors different treatment from this? May we not reasonably hope for sympathy and paternal counsel from those whose forefathers, not ourselves, were the authors of the evils they reprove?

In this reasonable expectation, however, we are sadly disappointed. Bad as our condition is, it is made unspeakably worse by the ill-directed zeal, not to say madness of the abolitionists. Witness their uniting on the right every man has of teaching the slaves of another, not the mild doctrines of the gospel, but those of insurrection and bloodshed, and kindling up a *servile war*, and spreading it throughout the land,—a war designed to wrap the whole country in flames. Witness the opposition the abolitionists present to the manly and peaceful, (and as by its design ultimately) glorious efforts of the COLONIZATION SOCIETY. A body of men the most respectable in our land, who if they had been unopposed by the abolitionists, might have obtained the assistance of the secular governments, and the use of the commercial as well as military navy of the United States, and by means of these, ere this, have peopled Africa with civilized Christian slaves, and thus saved America from the dark cloud that now hangs over her head.

Last of all, witness the radical character of most of those who join the abolitionists; and having read, and hug to their bosoms the pamphlet, said to set forth your Lordship's 'Reproof of the American Church.' By it they seem to think themselves justified as if by the highest authority in the Episcopal Church, to go all lengths in the mad career of obtaining what they call the 'liberty of the slaves.' No means however nefarious are to be put aside as unjustifiable in their eyes; so that if they had their will, the whole white population at the South, embracing the best of America's sons, would have no security for the lives of themselves, of their wives, or of their children. The scenes of St. Domingo would be again acted over in the length and the breadth of the southern States.

Be pleased my Lord to bear it distinctly in mind, that it is the tenor of these remarks not to justify slavery in itself. We own it to be an evil. An evil in its origin; and an evil in its workings. But evil as it is—on the immense question, HOW ARE WE TO GET RID OF IT, we are bold to maintain that this is not to be by *unlawful means*.

The doctrine of Ignatius Loyola, that 'the end justifies the means,' 'that we may *do evil* in order that good may come of it,' is equally abhorrent to the feelings of the true Protestant, whether he hears it from the corrupt Church of Rome or the misguided Abolitionist.

It is not then through this muddy channel that I would fain approach this important subject. As a Christian minister I would speak of it. Leaving all worldly advantages to be enjoyed or not, as God shall see fit to order. I would say that it is my duty to preach the gospel, and salvation through faith in Christ, to all, whether they be rich or poor, bond or free, master or slave. 'By nature they be all lost;' and if saved, it must be by grace of the Son of God. He finds them slaves sold under sin. He makes them free by the purchase of his blood and the power of his grace. This is the liberty wherewith the Saviour of the world liberateth his disciples. 'Whosoever committeth sin is the *servant* of [the *slave*] of sin. If the Son shall make you free ye shall be free indeed.'

On the truth of this, we affirm the correctness of the following remarks, pertinent to our present subject. To talk of temporal freedom, in any or all of its degrees as if it were an essential ingredient in the preaching of the gospel, is not according to the precepts or example of Christ. In affirming, as the abolitionists do, that 'emancipation from slavery is essential to the preaching of the '*whole gospel*,' there is evidence of our imitating the scribes and pharisees by 'teaching the commandments of men and not of God.' When our Saviour was upon the earth slavery existed among men, the remedy was not that which the abolitionists propose, for he authorized no such teachers as these, but those only who made men free from sin; all other relations in society being of trifling moment.

The tenor of these remarks falls in with the example of St. Paul. The gospel through his mouth and the power of the divine Spirit had converted the noble Philemon from the slavery of sin to the freedom of the Son of God. This Philemon's '*runaway slave*' enjoyed the same benefit at the hands of the same apostle, some time after while a prisoner in the city of Rome. His name was *Onesimus*, and while ministering to the necessities of the holy apostle, he heard the word of God, and like his master believed. It now becomes a matter of great importance, in relation to the subject of this letter, to know what directions the apostle gave to the converted slave of Philemon, when he sent him back to his master. Was it that he was a freeman in the temporal sense, and must maintain his rights as a part of 'a whole gospel.' Was it that as a freeman, he was to go back and claim the privileges and immunities of this his temporal freedom, as it is now understood by the abolitionists? Was it that henceforth he was to consider himself as having a right to propagate his sentiments and 'preach the whole gospel?' That is to say, that he had a right to creep into his former master's kitchen and fill the heads of all the bond servants with the ideas of their temporal rights according to this creed, thereby exciting them to rebellion, and if resisted, (and resisted they certainly would be,) to murder their kind master and take possession of his estate?

Far, very far from so wicked an estimate of the holy religion unto the blessings and privileges of which the apostle had admitted him, this now converted servant of the pious Philemon, that he sent the former immediately back to serve the latter as heretofore. Not a word of *abolitionism* was uttered in the presence of *Onesimus*, or intimated by the apostle. He entreats Philemon to receive his servant back again as a brother beloved in Christ, though still a servant, and as such, if required, engages to pay the losses he had occasioned his master by his leaving him. 'If he hath wronged thee aught, put that to my account, I Paul have written it with my own hand, I will repay it.' How different this from the language of modern abolitionism! Yet this, my Lord, is a part of our Holy Bible.

Hence it is clearly to be inferred that the relations of political society are to continue, be they what they may, notwithstanding the most intimate ties of Christian fellowship. As in the natural body, each member is to keep its place and perform its duty, while the Head governs and the Spirit animates all—and, although our outward condition may be such as we deeply deplore, yet we are not by any interference with the powers that be, to derange or tear the body of Christ, for the sake of any temporal privilege whatever—and all this based on the awful truth of the shortness and uncertainty of human life. Looking on the world only as a *passage*, not a *home*; [and short indeed it is to the oldest of us,] we do but show our folly in making more of it than God, when he placed us in it, intended.

I should feel more deeply the unkind accusations brought against the Episcopal church, if I were not conscious that those who write on the subject of slavery in America, are illy informed of what her pious ministers, as well as those of other denominations, are doing to instruct and thereby ameliorate the condition of the slave population at the South. For charity's sake I wish it were as generally known in England as it is true in America, that the Episcopal Church, according to her numbers, is doing more towards promoting the spiritual interests of the slaves in the southern States, than was done, till very lately, to instruct the poor in many parts of Old England. It is within my memory, my Lord, when few things were more unwillingly granted than the privilege of building and endowing churches even in parishes where the population was overgrown to an enormous amount. And was not this keeping the mind in slavery, more to be deplored than where the body is kept at service while the soul through grace is free? The fact I state is known to have been the case not only from personal observation, but from the writings of our mutual friend the accomplished authoress of so many excellent works, and the once worthy owner of Barley Wood.

When Hannah More began the work of instructing the poor of England, it was a time much to be deplored. The ignorance that existed among the lower classes was very great. While the clergy were learned, the lower classes were famishing for the spiritual food necessary to eternal life; so that in many places the amount of religious instruction was less in England than is now exemplified on the slave plantations in the southern States of America. Since that, there have been great changes in dear Old England. The Church Missionary Society and other similar institutions have wrought wonders. Without disturbing the political condition of things, the Christian Religion has had 'free course' in England, and great things have come to pass. And who knows but things may soon be changed for the better, and 'a free course' be given to the blessed gospel of peace among the slaves in America? God soon grant it, that moral and religious improvement in the laboring classes at the South and West, may be equal to that we see to have taken place in our Mother Land.

Sure I am, that, if this blessing come, it will not be through the instrumentality of the *Abolitionists*, but rather through that of the faithful ministers of Jesus Christ, who feel most deeply the unjust '*reproof*' which your lordship has seen fit to give them. Oh, my lord, you know not what you have done by your rash history of the American church. Believe me, instead of deserving censure, the blessings of those who were ready to perish—[perish indeed if they followed the advice of the abolitionists,]—the blessings of thousands of the poor negroes will come on the heads of those faithful ministers of the Lord Jesus, who have preached to them, not the tocsin of insurrection, but the gospel of good will towards men and reconciliation with God through the blood of the Lamb, thus making them free indeed from the slavery of sin.

I am not now amusing your lordship with tales of romance. All who are duly acquainted with the subject, will tell you that there are thousands of slaves on the plantations at the South, who, having experienced of God that which maketh them free from sin, would gather round the graves of their ministers and bless God that they ever listened—and that their departed minister would never suffer them to listen to the preachers of abolitionism.

For one I can testify, that during a visit to the South in 1841, I became acquainted with some faithful clergy of the Episcopal Church, who devoted their whole time to the colored population, and with others who gave up a moiety of the same to the teaching, the catechising, and seeking the spiritual good of the negroes;—and this practice I observe, by the reports in the conventions, is since greatly increased.

And now, my lord, having spoken my mind, I cannot close this letter without giving utterance to the feelings of my *heart*;—these are entirely with your lordship for good—prompting me to pray continually that the blessing of God Almighty, Father, Son and Holy Ghost, may be with you, now and forevermore. Amen. Thus doing, I am

Your lordship's most faithful friend,
and obedient servant in Christ,
PHILANDER CHASE,
Senior Bishop of the Protestant Episcopal Church, in the United States of America.

THE LIBERATOR.

REMARKS OF WILLIAM I. BOWDITCH, ESQ.,
At the Celebration of the First of August in Lynn.

[CONCLUDED.]

ART. 1, § 9. The *migration* or *importation* of such *persons* as any of the States now existing, shall think proper to admit, shall not be prohibited by the Congress, prior to the year one thousand eight hundred and eight; but a *tax* or *duty* may be imposed on such *importance* not exceeding ten dollars for each person.

In this clause a distinction is taken between 'migration' and 'importation.' The person migrating does so of his own free will. He *migrates* of his own accord—he cannot be said to be migrated by any other person. On the other hand, the person *imported* does not import *himself*. He is imported by *some other person*—some other person is the *importer*. He is the passive subject of the importation. The importer is the free agent—the person imported is *not* a free agent.

This distinction is evidently taken in this section, because it provides that a 'tax or duty' may be laid on such '*importation*,' omitting the word *migration*. In other words, it provides that persons imported by other persons (i. e. persons not free agents) may be subject to a duty; but that persons migrating, (i. e. free agents) are not to be subjected to duty.

This opinion is founded upon the commonly received use of the word 'import'—upon its fair and natural meaning. When we hear an importation spoken of, we instantly infer an importer, an owner, and property imported. That the word, according to its original derivation, might possibly cover the case of the introduction of free persons, I will not deny. But the words of the Constitution are to be understood according to their *commonly received* meaning, not their strictly philological meaning.

But if persons imported are not free agents, but are imported by another—and if according to its commonly received meaning, importation implies property—then by 'persons,' as used in this section, must be meant slaves, because persons who are property are slaves.

As to the intention to include slaves, the following testimony will suffice. In the Massachusetts Convention, Gen. Heath remarked:

'The paragraph respecting the migration or importation of such persons as any of the States now existing shall think proper to admit, &c., is one of those considered during my absence, and I have heard nothing on the subject, save what has been mentioned this morning; but I think the gentlemen who have spoken, have carried the matter rather too far on both sides. I apprehend that it is not in our power to do anything for or against those who are in *slavery* in the southern States.

* * * * * *

We are not in this case partakers of other men's sins, for in nothing do we voluntarily encourage the slavery of our fellow-men; *a restriction* is laid on the Federal Government, which could not be avoided, and a union take place. The Federal Convention went as far as they could; the migration, &c., is confined to the States, now *existing only*, new States cannot claim it. Congress, by their ordinance for erecting new States, some time since, declared that the new States shall be republican, and that there shall be no slavery in them. But whether those in slavery in the southern States will be emancipated after the year 1808, I do not pretend to determine: I *rather* doubt it.

Major Lusk entered largely into the consideration of the 9th section, and in the most pathetic and feeling manner, described the miseries of the poor natives of Africa, who are kidnapped and sold for *slaves*.—With the brightest colors he painted their happiness and ease on their native shores, and contrasted them with their wretched, miserable and unhappy condition, in a state of slavery.'

In the Pennsylvania Convention, Mr. Wilson says:

'With respect to the clause, restricting Congress from prohibiting the migration or importation of such persons, as any of the States now existing, shall think proper to admit, prior to the year 1808. The honorable gentleman says, that this clause is not only dark, but intended to grant to Congress, for that time, the power to admit the importation of slaves. No such thing was intended; but I will tell you what was done. Under the present Confederation, the States may admit the importation of slaves *as long as they please*; but by this article, after the year 1808, the Congress will have power to prohibit such importation, notwithstanding the disposition of any State *to the contrary*. I consider this as laying the foundation for banishing slavery out of this country; and though the period is more distant than I could wish, yet it will produce the same kind, gradual change, which was pursued in Pennsylvania. It is with much satisfaction I view this power in the general government, whereby they may lay an interdiction on this *reproachful trade*; but an immediate advantage is also obtained, for a tax or duty may be imposed on such importation, not exceeding ten dollars for each person; and this, sir, operates as a partial prohibition; it was all that could be obtained, I am sorry it was not more; but from this I think there is reason to hope, that yet a few years, and it will be prohibited altogether; and in the mean time, the new States which are to be formed, will be under the control of Congress in this particular; and *slaves* will never be introduced amongst them. The gentleman says, that it is unfortunate in another point of view; it means to prohibit the introduction of white people from Europe, as this tax may deter them from coming amongst us; a little impartiality and attention will discover the care that the Convention took in selecting their language. The words are, the *migration* or IMPORTATION of such persons, &c., shall not be prohibited by Congress prior to the year 1808, but a tax or duty may be imposed on such importation; it is observable here, that the term migration is dropped, when a tax or duty is mentioned, so that Congress have power to impose the tax only on those imported.'

In the Virginia Convention, Mr. Madison said:

'Mr. Chairman, I should conceive this clause to be impolitic, if it were one of those things which could be excluded without encountering greater evils.—The *Southern States* would not have entered into the union of America, without the *temporary permission of that trade*. And if they were excluded from the union, the consequences might be dreadful to them and to us. We are not in a worse situation than before. The traffic is prohibited by our laws, and we may continue the prohibition. The union in general is not in a worse situation. Under the articles of confederation, it might be continued forever: but by this clause an *end* may be put to it after twenty years. There is, therefore, an amelioration of our circumstances. A tax may be laid in the mean time.'

In the North Carolina Convention, Mr. Spaight, one of the framers of the Constitution, said:

'That there was a *contest* between the *Northern and Southern States*—that the *Southern States*, whose principal support depended on the labor of *slaves*, would not consent to the desire of the *Northern States to exclude the importation of slaves absolutely*.—That *South Carolina* and *Georgia* insisted on this clause, as they were now in want of hands to cultivate their lands: That in the course of twenty years they would be fully supplied: That the trade would be abolished then, and that in the mean time some tax or duty might be laid on.'

Mr. Iredell, in the same Convention, took the distinction which Mr. Wilson took between the meaning of the words 'migration' and 'importation.'—Mr. I. uses the following language:

'Now, sir, observe that the Eastern States, who long ago have abolished slavery, did not approve of the expression *slaves;* they therefore used another that answered the same purpose. The committee will observe the distinction between the two words migration and importation. The first part of the clause will extend to persons who came into the country as free people, or are brought as slaves, but the last part extends to slaves only. The *migration* refers to free persons; but the word *importation* refers to slaves, because free people cannot be said to be imported. The tax, therefore, is only to be laid on slaves who are imported, and not on free persons who migrate. I further beg leave to say, that the gentleman is mistaken in another thing. He seems to say that this extends to the abolition of slavery. Is there any thing in this constitution which says that Congress shall have it in their power to abolish the slavery of those slaves who are now in the country? Is it not the plain meaning of it, that after twenty years they may prevent the future importation of slaves? It does not extend to those now in the country. There is another circumstance to be observed. There is no authority vested in Congress to restrain the States in the interval of twenty years, from doing what they please. If they wish to inhibit such importation, they may do so. Our next assembly may put an entire end to the importation of slaves.'

In the South Carolina Convention, Hon. Rawlins Lowndes said:

'In the first place, what cause was there for jealousy of our *importing negroes?* Why confine us to *twenty years*, or rather why limit us at all? For this part he thought this trade could be justified on the principles of *religion, humanity, and justice;* for certainly to translate a set of human beings from a bad country to a better, was fulfilling every part of these principles. But they don't like our *slaves*, because they have none themselves.'

Gen. Charles C. Pinckney, said:

'By this settlement we have secured an unlimited importation of negroes for twenty years; nor is it declared that the importation shall be then stopped; it may be continued—we have a security that the general government can never emancipate them.'

ART. 4, SECT. 2.—No person, held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due.

Upon this section I would remark, first, that the *holding* to service or labor need not be *morally* right in order to come up to the meaning here intended to be given, because the words are, 'no person *held*, &c. in one State under *the law thereof*, escaping into another,' &c. A holding sanctioned by the *law* is all that is required.

Now it is apparent that service and labor is the lot of every *slave*. To this labor and service the slave is 'held' by the laws of the State in which he lives. If the slave refuse to work, the master may *coerce* him. If he chooses to runaway, the master may pursue and retake him, *legally*. With perfect propriety, and according to the fair and natural import of the words used, a slave may be said to be 'held to service or labor' under the laws of the State in which he lives. If then the slave is a *person*, within the meaning here given to that word, this section is perfectly applicable to *slaves*.

Dr. Webster defines a *slave* to be 'a *person* who is wholly subject to the will of *another*.' In Rees' Cyclopedia, a slave is defined to be 'a *person* in the absolute power of a *master* with regard to his *life, living and fortune*.

Can anything but a *person*—a responsible being—commit a crime, or be justly punishable for offences? Most surely not. A mere piece of *property* cannot commit *murder*. And yet it is a matter of daily experience that slaves are both declared *capable* of committing crimes, and are *punished* for their commission.

Can a mere piece of property have any *rights* which it can enforce or not at pleasure? Clearly not. And yet in very many of the Southern States there are legal provisions by which masters may be compelled to treat their slaves humanely, or at least, to refrain from cruelty. Even the Constitution of Texas gives the Legislature power 'to pass laws which shall *oblige* owners of slaves to treat them with humanity; to provide for them necessary food and clothing, and to abstain from all injuries to them extending to life and limb.'

The existence merely of such laws, and such constitutional provisions demonstrates that however much a slave may be made an article of property, he still remains a 'person'—that he is still liable to answer criminally for his acts, still able to enforce or not some *rights*. This responsibility for crime and this right to enforce humane treatment raise a slave to the rank of a *person*. With this responsibility, and this right, a slave cannot but be a person. In view of these, we cannot with the slightest propriety call him a piece of property, or style him anything else but a person.

'A person held to service or labor,' cannot be a perfectly *free* man. This is clear. Now in Art. 4, § 2, persons 'bound to service for a term of years' are spoken of as *free* persons. In this clause the time is not *limited*. It accordingly fairly extends both to persons held to service or labor for a term of years and also to persons held to service or labor for *life*; that is, it extends both to those who are 'free persons' within the meaning of section 2, and also to those legally held to do service or to labor for another during their life—that is, *slaves*.

The *proof* that the framers *intended* to include runaway slaves is abundant.

James Madison, one of the framers of the Constitution, said in the Virginia Convention:

'Another clause *secures* us that property which we now possess. At present, if any slave elopes to any of those States where slaves are free, he becomes *emancipated*, by their laws; for the laws of the States are *uncharitable* (!) to one another in this respect; but in this constitution, 'No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. This clause was *expressly* inserted to enable owners of slaves to *reclaim* them. This is a better security than any that now exists. No power is given to the general government to interpose with respect to the property in slaves now held by the States.'

In the North Carolina Convention, Mr. Iredell begged leave to explain the reason of this clause:

'In some of the Northern States, they have emancipated all their slaves. If any of our slaves,' said he, 'go there and remain there a certain time, they would, by the present laws, be entitled to their freedom, so that their masters could not get them again. This would be extremely prejudicial to the inhabitants of the Southern States, and to prevent it, this clause is inserted in the Constitution. Though the word *slaves* be not mentioned, this is the meaning of it. The Northern delegates, owing to their *particular scruples*, on the subject of slavery, did not choose the word slave to be mentioned.

In the South Carolina Convention, Gen. Charles C. Pickney said:

'We have obtained a right to *recover* our slaves, in whatever part of America they may take refuge, which is a right we had not before. In short, considering all circumstances, we have made the best terms, for the security of this species of property, it was in our power to make. We would have made better if we could, but on the whole I *do not think them bad*.' (!)

The remaining clauses in the Constitution, are these:

ART. 1, § 8. Congress shall have power . . . to suppress insurrections.

ART. 4, § 4. The United States shall guarantee to every State in this Union a republican form of government; and shall protect each of them against invasion; and on application of the legislature, or of the executive, (when the legislature cannot be convened,) against domestic violence.'

That both these clauses are perfectly applicable to insurrections of slaves, needs no argument. That such insurrections were intended by the framers, to be within the true meaning of these sections, is also clear.

In the Virginia Convention, Mr. George Nicholas said:

'Another worthy member says, there is no power in the States to quell an insurrection of slaves—Have they it now? If they have, does the Constitution take it away? If it does, it must be in one of the three clauses which have been mentioned by the worthy member. The first clause gives the general government power to call them out when necessary. Does this take it away from the States? No. But it gives an additional security: for, besides the power in the State governments to use their own militia, it will be the duty of the general government to aid them with the strength of the Union when called for. No part of this Constitution can show that this power is taken away.'

Mr. Madison, respecting these clauses, says:

'On application of the legislature or executive, as the case may be, the militia of the other States are to be called to suppress domestic insurrections. Does this bar the States from calling forth their own militia? No; but it gives them a supplementary security to suppress insurrections and domestic violence.'

Such, my friends, is the Constitution of the United States, according to the fair and natural meaning of its terms. Such it is according to the intention of its framers—and no one can deny the historical fact, that such it has always been *in practice* from the time of its adoption to the present hour.

By the Art. 1, § 2, we offer a *bounty* upon *immorality*, because it provides that the different States shall have political power and weight in the proportion of three-fifths of all the human beings they can raise as slaves. We tempt them by the promise of political power and honor to increase the number of their slaves by all means. We say to the slaveholders, 'Gentlemen, true we consider slaveholding *immoral*, but nevertheless, go on, increase and multiply your slaves; and in the proportion of three-fifths of your immorality we will give you political strength, to wield in favor of slavery and against the cause of freedom.'

By Art. 4, § 2, we declare that there is *no spot* in all our country, the so much boasted land of *freedom*, where the poor runaway slave who has followed that blessed light of God, the North star, may rest himself in safety—no spot from which his master may not retake him—no spot from which *we* will not aid to tear him. By the last section we *freemen*, declare that if the slaves rise, as our fathers did of yore, and strike for *freedom*, *we* will do battle against them—that we will present to the world the spectacle of *freemen* fighting against *freedom*.

The Constitution provides, Art. 6, that senators and representatives in Congress, and the members of the different State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to *support* this Constitution.'

Can we rightfully do this? Can we swear to *support* a compact which offers a bounty on *immorality?* Can we engage to return or aid in returning those persons who we say are *wrongfully* held in slavery? Can we rightfully engage to aid by our own blood and treasure in keeping those very men in servitude, who at the same time we say, are held in slavery *contrary* to the dictates of our *moral* sense?

These are the questions I would urge upon you today. God grant that we may all resolve henceforth to be *really* freemen, and to live the lives of those whom the truth has made free, by calmly, yet resolutely and fearlessly resolving not to support these clauses of the Constitution. We may, and ought to yield a cordial individual support to those clauses which really establish justice, but to clauses which support slavery, our steady resolve should be never to yield any support whatsoever.

For the Liberator.

UNITARIANISM AND SLAVERY.

'It is of no sort of use to expect a coalition between Unitarianism and Slavery. It will do much more for religion to have a wider separation between them than a closer union.'—*Christian World of September* 12.

These remarks have considerable weight as coming from one occupying so responsible a position as the General Agent of the American Unitarian Association. They occur in an editorial on the Savannah Unitarian Society; and they are consistent with the superiority in anti-slavery character which has long been awarded to this denomination by abolitionists.

We have heard much of slaveholding Bishops, and if we are not mistaken, the 'Christian World' has been in times past rather severe upon them. And in view of this fact, and the above announcement, a love of consistency leads us to inquire whether this Editor kept silence when at the last meeting of the A. U. A. a *slaveholder* was chosen to fill a vacant Vice-Presidency? We refer to Dr. Whittredge of Charleston, S. C., *originally a New England man, but now a holder of many slaves*. This gentleman may be of irreproachable character in other respects, but as a holder of his fellow-men in bondage, (and this under the least creditable circumstances, having obtained them by purchase, not by inheritance,) he never should have been selected for the highest honors of the denomination. That he was so selected proves that they are seeking to effect just that coalition which their General Agent would repudiate; and now we would ask again whether he has ever taken occasion to protest against this step in his editorial capacity, or any other? If not, he should carefully avoid committing himself to any such inconsistency as the remark we have quoted above. *N.*

SELECTIONS.

LOUISIANA JUSTICE.

TO THE EDITOR OF THE VISITER:

In a recent report on the prisons of New Orleans, by the Grand Jury of that place, they mention the case of a man bearing a good character, who had the misfortune to be arrested and incarcerated in the parish jail by *mistake* for another man; there has been no charge of misconduct filed or brought against him—no plaintiff in the case—none!

The Warden of the jail informed the Grand Jury that his conduct in prison was good.

Poh! what is the use of talking about a man's conduct, who has been committed for a week or so, to a vile prison by mistake?

Sir, did you say a week or two? Why, he has been confined FOUR years—yes, sir, four long dismal years has he lain in this prison by MISTAKE!

And the mistake?

O! the discovery that they had the wrong man, was made a few days after his arrest.

It was?

Yes, sir, it was, and he would have been liberated, or, as we term it, 'honorably discharged'—but—

But what, sir?

Well, never mind that now; the jail fees have run up to a considerable sum, and he must be sold, sir, for the payment of them.

What, sir, sold? Is he a *slave* that you can sell him? Is he a brute that you can dispose of him? Is he not a man, a free man, with all the attributes of one of God's creatures? Does he not walk erect—reason—breathe—feel—speak—hear—smell—weep—laugh—eat—run—leap? Tell me, sir, how can you sell this MAN; tell me, sir, is he not a freeman?

O! yes, sir, he is indeed a freeman, but we must have our jail fees—that is if he leaves our prison; he can't go without paying his board, you know.

So you'll sell a man into a horrible slavery, simply for funds to pay his board?

Well, no sir, its not me that does it; you can read the report of the Grand Jury, and you will then know for yourself.

Read the following from the report:

'In this prison there is a man of good character, who was arrested and committed by mistake for another man. No charge of crime or misconduct against him—his conduct represented by the Warden as good—has been in confinement for four years. We most respectfully recommend that, if in the power of this court, he be ordered to be sold for his jail fees, rather than remain, as he is now, at the expense of the State, and in idleness.'

Well, this exceeds anything that has come under my observation lately. However, sir, you mentioned a *but*—a moment ago, you said he would be discharged—but—

Now tell me, *but what?*

Why, sir, he's a colored man!

O! is he? That is another matter; it is all right, I've no doubt. What in the devil did he get in such a fix for? It will learn him to behave himself. Good day, sir—I'm sorry for having detained you so long.

The imprisoned man formerly belonged to the estate of one Poma, now deceased; no one has ever appeared to release him. Although he is a 'freeman,' yet he cannot be set *at liberty* in that State.

Now men of the North, we say, here's $20—so let's club up, and buy the man out of prison, by paying his *jail fees*.—*Baltimore Saturday Visiter.*

From the Norfolk County American.

PROGRESS OF ANTI-SLAVERY.

The recent rapid change of public sentiment, in relation to the question of Slavery, the slave-power, freedom, and the wrongs and insults heaped upon the Free States, is one of the most gratifying and hopeful indications of the time. Regarding, alone, the era which commenced after the admission of Missouri into the Union, it is now from ten to fifteen years since the most intelligent and far-seeing statesmen of the Free States began to adopt Anti-Slavery sentiments in reference to the administration of the General Government. They saw clearly the actual state and inevitable tendency of the slave-power, and opposed it (in theory) in their speeches and writings, but as they had neither the virtue nor courage practically to enforce their teachings, the progress of the revolution was retarded, and it is, therefore, within a very recent period, that by means of the gradual spread of intelligence, the *people* have imbibed those exalted, just and humane sentiments, which will render it impossible for them much longer to submit to the double infamy of inviting oppression by the practice of cowardice, baseness and inhumanity.

It may be stated, that anti-Slavery sentiment, in the Free States, keeps pace with the progress of intelligence. Habits, prejudice, supposed interest, and expediency, and short-sighted and miserable ambition, are more or less effectual, but not enough to defend the truth of a general proposition. Beastly ignorance, alone, is unacquainted with the fact that the slave-power, unrestrained by the Constitution and laws, has ruled the country with a rod of brass, ever since the establishment of the Constitution; and self-interest and ignominious cowardice are alone content longer to submit. The evidence of the great change of sentiment in the minds of the people, must be sought, and may be found in abundance, among the people themselves, but the newspapers, the latest receptacles of new sentiments and opinions, also afford indication that there has been a revolution in the public mind, in relation to the subject of Freedom's just rights and privileges, broad, radical, and almost complete. As we (so far as the Whig press in this quarter is concerned) two years ago, 'set this ball in motion,' we had no company, and received no public countenance, but now we are surrounded by a shoal of newspapers, each engaged in the struggles between duty and supposed expediency, and desirous of becoming as firm in support of Northern rights and principles, as *safety* and the *party lines* will permit.

WHY IS IT SO?—Massachusetts has eight times the tonnage of North Carolina, Georgia, Alabama and Mississippi, united; yet South Carolina alone has conquered Massachusetts and imprisons her citizens at pleasure, and Massachusetts can't help herself. Why is it so? It is because South Carolina has a *will*, and Massachusetts does not find it convenient to keep such an article; she had rather have ships and cotton mills.—*True Wesleyan.*

ADMISSION TO COLLEGE DENIED. Young Roberts, the brother of Governor Roberts of Liberia, came from the Colony to Pittsfield, Mass., in order to acquire a knowledge of medicine, that he might make himself useful to the Colony. The faculty at Pittsfield received him, but one of the students a Southerner, demurred, and the young man was much against the desire of the faculty, rejected.

From the Baltimore Saturday Visiter.

THE CRY OF 'ABOLITIONIST.'

Perhaps no word in the English language is plainer in its signification than the term 'abolitionist,' which simply means a person who desires to abolish some given evil; and yet there is no word which is used so loosely and indefinitely. There is only one of the unauthorised significations it wears which we profess to be able to comprehend; and that is the one accepted by the pro-slavery ultraists—the perpetuationists of South Carolina and other portions of the South—among whom 'to doubt is to be damned'—the slightest opposition whatever to Slavery, being considered 'abolitionism' and treated accordingly!

It is pitiable to observe how this cry of 'abolitionist' is used for the purpose of shutting out the truth on the subject which calls most loudly for its utterance. A man may advocate the 'abolition' of the Death Penalty, the Licence Law, and almost any other social evil except Slavery, without hearing it once; but the moment one dares to open his lips or move his pen in relation to this particular social evil, he finds his ear almost deafened by such words as 'abolitionist,' 'incendiary,' 'fanatic,' 'madman,' and the like—the *design* of which is quite apparent, however meaningless the epithets themselves may be to the utterers—the design being to drive the advocate of truth from his post of duty, under fear of popular vengeance, or if not succeeding in this, to destroy his reputation among his kindred and friends, so that his teachings may be of less effect on the popular mind and heart.

We had hoped to find among the minds of our native State, somewhat more of a discriminating disposition; but, if we are to take the *Richmond Whig* as a true index of the popular feeling, we were far too hopeful—especially as relates to the eastern section of Virginia. Just read the following article from one of the editorial columns of that journal:

THE BALTIMORE 'VISITER.'—In a rabid abolition paper, called the 'Saturday Visiter,' published in Baltimore, we find the following article:

'We mentioned in our last a disreputable fact which is alluded to in the following paragraph which we extract from the letter of a correspondent in Virginia:

'It appears that the Editors of the Richmond Republican had to apologise for republishing the story of Pauline from the 'Visiter.' They will have to be careful how they exchange with such an 'incendiary publication!' But it really appears to me to be a small business for any editor to humble himself in that way, before the slaveocracy! I had hopes of Maxwell, but have lost them now, as to any efficiency in that cause. The paper has just changed hands,—Gallaher has bought an interest in it, and left the Whig. I have lost all hopes of the Whig, and discontinued my subscription.'

'We owe to the present editors of the Republican, Messrs. Baldwin and Gallaher, to state that the apology referred to was made during the time of their predecessors, Messrs. Maxwell & Crane. We hope better things of the new conductors of the Republican. As to the Whig—our correspondent will be able to account for its course very readily, when we inform him that its principal proprietor is the owner of about two hundred slaves.'

We copy this article for the purpose of saying to the gentlemen who 'has lost all hopes of the Whig,' and therefore discontinued his subscription, that he is not mistaken in supposing that he 'missed a figure' if he supposed that the columns of the Whig would be employed in undermining the institutions of the South. Dr. Snodgrass, the fanatical editor of the Visiter, is, we believee, entirely conscientious in his course; but, Virginian as he is, he ought to be sufficiently acquainted with the intrinsic difficulties of the social revolution which he is so zealously laboring to effect, to know that the attempt is utterly hopeless, and that, even if it could be achieved, the evils that would result from it would be immeasurably greater than those it would redress—most of which are imaginary, and the remainder are grossly exaggerated by the morbid imaginations of madmen, like himself, who are sowing the wind, and who are destined, sooner or later, to reap the whirlwind'

We have copied this article as it stands in the *Whig*, in order that our readers may see the extent of our sins towards that paper, and judge whether there was any thing in our remarks calling for the severity (the *rudeness* we might say,) indulged in by this exchange? Certainly the statement that 'the principal editor is the owner of about two hundred slaves' could not have given much offence; for, since the editor does not contradict it, we take it for granted that it is a truth of which he is not ashamed. It would be very easy to retaliate upon this cotemporary, with hard names—nothing is easier—any blackguard or bully could do that, and perhaps excel even the editor of the Whig, at that game; but we forbear, as one conscious of the right can afford to do. But we must be allowed to guess that there were other 'purposes' besides that named, for copying our article.—Let us see: So doing, doubtless served the 'purpose' of letting ultra slaveholding patrons know that the 'principal editor' *is* the 'owner of about two hundred slaves,' and hence sufficiently identified in interest and feeling with them, to insure 'loyalty to the South' on his part! At the same time it showed the community that the Whig's *rival*, the 'Republican,' is, in the estimation of a 'rabid abolition paper,' more hopeful in a reformatory point of view! It will be recollected that the mortal sin of John H. Pleasants, was that he gave the friends of Freedom reason to 'hope better things' of him than of the 'Enquirer.' By-the-by, may not an anxious desire to rid the Whig of whatever odour of anti-slavery Pleasants gave it, be another 'purpose' of the present editor? Of course that imputation is dreadful to the chivalric mind of the present editor, and *must* be removed—ay, even at the cost of our reputation! But enough as to the probable 'purposes' of this attack upon us. Of its nature a word or two ought to be said, perhaps.

'Fanatical' though we may be, and a very 'madman,' we *are* 'acquainted' with the 'difficulties' of the question of emancipation—difficulties which are *extraneous* rather than 'intrinsic'—having had as actual a view of slavery as the editor of the Whig, and studied the question as carefully as he has—and yet we consider that the attempt to bring about what he is pleased to call 'a social revolution,' is *not* 'hopeless.' And with a firm hope in the ultimate triumph of the Truth in both our native and adopted States, in spite of such barriers as the Whig, we are resolved to struggle on. If a 'whilwind' is to be our reward, it will not be because of a 'morbid imagination' on our part, but an excited imagination on the part of the populace whose highest good we seek, but who will have been converted into 'madmen,' by such cruel misrepresentations of our course as the above! But denunciatory, presumptiously so, as this brother is, he has granted at least one boon, and a precious one to us, in declaring his belief that we are 'entirely conscientious in our course.' We *are* 'conscientious, because we know that we stand on the firm ground of Truth and the Right!

We stand where the Fathers of the Revolution stood, when they plead for the best interests of the master in justice to the slave.

We stand where DOCTOR RUSH stood when he said slavery was 'repugnant to the principles of Christianity, and *rebellion against the authorities of a common Father!*,

We stand where BENJAMIN FRANKLIN stood when he said: 'We are bound to use all justifiable endeavors to loosen the bands of slavery, and promote a *general* enjoyment of the blessings of freedom.'

We stand where the noblest of the elder born sons of our adopted State, WILLIAM PINCKNEY, stood when he said: 'Wherefore should we confine the edge of censure to our ancestors, or those from whom they purchased? Are we not *equally* guilty? *They* strewed around the seeds of slavery—*we* cherish and sustain the growth. *They* introduced the system—*we* enlarge, invigorate and confirm it.' * * * 'By the eternal principles of natural justice, no master in this State has a right to hold his slave a single hour.'

We stand where our native State's own elder born sons stood—where PATRICK HENRY stood when he said: 'We owe it to the purity of our religion to show that it is at variance with that law which warrants slavery.'

We stand where JAMES MADISON stood when he said that it was wrong to admit into the constitution *even the idea* that there could be property in *man*.'

We stand where THOMAS JEFFERSON stood when he said, '*I tremble for my country*, when I reflect that God is just—that his justice cannot sleep forever!'

We stand where GEORGE WASINGTON stood when he said, 'there is only one proper and effectual mode by which the ABOLITION of slavery can be accomplished, and that is by *legislative authority; and this, as far as my suffrage will go shall never be wanting.*'

Standing in such company, although denied that of the editor of the *Richmond Whig*, we can afford to brave the worst consequences of the 'whirlwind' of popular violence—not to name the senseless cry of 'abolitionist.' It is glory enough to be such an abolitionist as a Pinckney and a Henry among the orators, a Rush and a Franklin among the philosophers, a Madison and a Jefferson among statesmen, and a WASHINGTON among Patriots!

P. S. Will the editor of the *Whig* give the above vindication a place in his paper, circulating as it does among so many of our slaveholding kindred and the dearly remembered associates of our boyhood? He surely is not afraid to let Washington and his compeers speak through his columns.

From the Worcester Transcript.

MORE OF THE CASTE OF PREJUDICE.

MR. EDITOR:—

Seeing an article with the foregoing title in your paper a few days since, stating that Mr. Roberts, a colored gentleman, brother of the Governor of Liberia, had been refused admittance to the Medical class at Pittsfield, on account of the objection of a Southern student; and receiving at nearly the same time, a letter from one of the class, giving a full statement of the case, I give you a brief narrative of the matter, in order that your readers and the public may know where the responsibility of the rejection should rest.

The facts in the case are these: The Officers of the American Colonization Society applied to the officers of the Medical School for the admission of two colored students from Liberia; and the officers, unwilling, it seems, to bear the responsibility of rejecting the application made from such a source, referred the matter to the class for decision.

Dr. Clark, Prof. of Pathology, in laying the subject before the students in behalf of the Faculty, stated, that the applicants for admission were well bred and well educated gentlemen, but as it was well known that the two races differed so essentially that they could not mingle on terms of equality; and as a prejudice existed in the community against any attempt thus to mingle them, it was to be expected that in a class gathered from all parts of the country, there would be some who would be thus prejudiced, and if this should be the case, the feelings of those students would be respected by the Faculty. If, however, the students would consent to their reception, separate rooms would be provided for them, and they could be of service to the class in the Chemical and Anatomical departments, (as 'hewers of wood and drawers of water.') Nevertheless, if any *one* of the students should object to their admission, the Faculty would reject the application. This leaving the decision of the matter in the hands of any one of them, might seem, at first thought, anti-republican, but it should be remembered that the subject for decision was a *peculiar* one, which warranted the form of decision proposed. It was the way in which the community usually settled such questions. As an illustration: He, (Dr. C.) in coming to Pittsfield, brought a dog, which he wished to take into the cars with him—the Conductor objected—'they didn't advertise to carry dogs.' 'But,' replies he, 'he is a well bred, well behaved dog.' 'Can't help it,' says the Conductor; 'some people have a prejudice against dogs, and some are afraid of them; if, however, you will obtain the consent of *all* the passengers, the dog can go—if any *one* objects, he cannot go in.'

'And so, gentlemen students, if any *one* of you object to the admission of these colored men (dogs,) they will not be admitted.'

The class then organised by the choice of chairman, &c. A resolution being offered, to the effect that they would receive the applicants, (the vote upon which being taken, by request of the Faculty, *without discussion*,) received the vote of a large majority of the Class, a few objecting to determining a matter which rightfully belonged to the Faculty for decision, and *one* Southern Student alone objected to the admission.

And therefore the Faculty rejected the application, as they don't advertise to admit dogs, and will only consent so to do, if it will please the sovereign will of all their patrons. Comment is unnecessary.

A correspondent of Thursday's Traveller thus writes:

PREJUDICE AGAINST COLOR. I was yesterday morning on board the steamboat Perry, which plies between Newport and Fall River. When the bell rang for breakfast, two colored men took their seats at one end of the table and commenced their meal. Directly a man near the other end rose from his seat and left the cabin. Upon this, rather, I should say, as soon as he had learned the cause, the captain, I suppose it was, ordered the colored men to leave the table. This they at first were not inclined to do; but he insisted, and at length they quietly retired, without any reproaches, and offering to pay for what they had eaten.

The two colored men were well dressed, and as neat in their personal appearance as any persons at the table; and one of them was scarcely darker than a dark complexioned white man; while a white man near me was so filthy as really to offend my stomach. There was but one table laid; and it seemed to me that the man who left would have discovered more real dignity and a much more manly bearing, to say nothing of humane or Christian feelings, by taking no notice of the little circumstance that gave offence.

MORE SLAVE INFLUENCE—and in what transaction where it can come in contact, is it not seen? The N. Y. Journal of Commence complains, and well it may, of the recent pardon by the President, of Capt. Pendleton, of the Navy, condemed some time ago, as having been concerned in the African slave trade, and the acquittal of Capt. Libby, tried for the same crime! In addition and connected with it, Mr. Gordon, our Consul at Brazil, has been suspended from his office. His efforts are well known, to detect and expose the agency of American citizens and ships in this black traffic. The testimony in relation to this very Capt. Pendleton was taken before Mr. G. from men under oath, who were on board his and other vessels. If our government thus furnish themselves evidence of their devotion to the *slave interests*, we are in duty bound to spread such evidence before the people at the North, who are daily obliged to see such interests favored at the expense of our own, as well as in derogation of the feelings of humanity.—*N. H. Sentinel.*

☞ The two articles immediately preceding this, it will be seen, exhibit the effects of that colorphobia with which our land is blessed. If any of our colored friends wish to be still farther victimized than they are already, here 's a chance for them:

From the Journal of Commerce.

COLONIZATION NOTICE.

The American Colonization Society will send an expedition to Liberia to sail from Norfolk, Va., about the 15th of November next. The complement of emigrants is not yet made up. Persons wising to go, who can be ready at the time, are requested to give us immediate notice, at this office.

Executors and others, having slaves under their care, intended for this vessel, are respectfully requested to have them ready *in time*. They should be well supplied with beds, bedding, clothing, cooking and farming utensils, and such other articles as may be necessary to their comfort and happiness.

Any masters, having slaves whom they wish to send to Liberia, at this or some subsequent time, are requested to inform us of their number, ages, character, &c., and at what time they will be ready.

There is at present a great demand in Liberia for *teachers* and *ministers* of the gospel. The attention of free people of color, who are competent to discharge the duties of either of these professions, is earnestly requested. We shall be happy to hear from them.

The increasing operations of the Society demand enlarged resources. Our friends who are willing to aid us are earnestly requested to send forward their donations without delay. Ministers of the gospel would confer a great favor, and promote a good cause, by laying this subject before their respective churches, and taking up a collection, and forwarding it to us, *by mail*.

The *Liberia and Chesapeake Packet* is now on the stocks at Baltimore, and will be launched the 1st day of November next. She will be a beautiful vessel, and possesses every convenience for the transportation of emigrants, as well as cabin passengers. She will thenceforward make two voyages a year, and will furnish regular communication with Liberia.

All letters sent to this office for *citizens of Liberia* and for the officers and crews of the African Squadron, POST PAID, will be forwarded by the first opportunity.

W. M'LAIN, Sec. Am. Col. Soc'y.
Colonization Rooms, Washington City, 9th
9th Sept. 1846.

From the London Patriot of Aug. 31.

EVANGELLICAL ALLIANCE.

MEETINGS OF THE CONFERENCE.

THURSDAY, August 27.

The Rev. W. PATTERSON moved, and the Rev. JAMES PRINGLE seconded, that the following Article to the list of the objects of the Alliance be added, 'Facts relating to slavery, and the condition of our brethren in bonds in every part of the world.'

Rev. W. PATTERSON sustained his amendment by a reference to the enormity of the sin in question, and the importance of using every means for its removal, and to the fact that the committee had already acted, and to be consistent, there must be action in the Alliance. To pass over the subject in silence, after so much had been said and done, would be virtually sanctioning the evil, and sending forth the voice of this œcumenical council in support of the abominable system.

The Rev. J. ARTHUR remarked, that the introduction of the question of slavery into the Alliance, either as a test of admission or matter for inquiry and removal, was, in his opinion, a wide departure from the design of the confederation. The Alliance was a Christian alliance,(!!) and its design was the extension of religion, and particularly the promotion of brotherly love. But if they introduced the system of slavery, they were attempting to embrace the civil relations of men, and enter the political arena, for slavery was wholly a thing of law.(!!) He considered it just as suitable to inquire into the system of caste in India, as into the system of slavery in America.

The Rev. E. N. KIRK remarked, that so long as the Alliance confined itself to the one, simple, glorious object,—the promotion of Christian union,(!!) success would attend them; but if they attempted to assume an aggressive attitude against a multitude of evils, they would not only find themselves in conflict with others at a hundred points, but at variance with themselves, and at length split in pieces. The brethren could bring forth resolutions on the subject of public morals, and on the desecration of the Sabbath, if they chose; they could introduce American slavery, if they thought best; but the American brethren would expect an opportunity of standing up, and coolly and calmly state their views and circumstances, with reference to it. He fully believed that it would hazard the very existence of the Alliance.

The amendment, by consent of the Conference, was withdrawn for the present, and the Article, as prieviously amended was re-read.

It was determined to consider the clauses of the motion *seriatim*.

The Rev. J. H. HINTON moved, and the Rev. J. V. HIMES seconded;—'That in the first clause, after the words 'those persons,' the words 'not being slaveholders' be inserted.

Mr. HINTON remarked, that he regretted the necessity for bringing forward this subject. But he was not responsible for its introduction, or for the calamitous results which might follow. Those were responsible who were connected with this abominable system, and who while being more or less implicated had been admitted members of this organization. He greatly feared, that if the amendment which he proposed was not adopted, some slave-holders would find their way into the Alliance. And as such he could not receive or extend to them the right hand of fellowship, or recognise them as Christians. He advocated the adoption of the amendment from what had been already done by the Committee in the preliminary meetings. He referred to the resolutions adopted at Birmingham, and the subsequent proceedings, and insisted that consistency required that they should persist in their resolution to exclude all slave holders. In the second place, the pedged position of a large portion of British Christians demanded it. Their deep seated abhorrence of the system, and the resolutions adopted in various ecclesiastical bodies, rendered it impossible for them to have any fellowship with slaveholders. And, in the third place, the attitude of slaveholders themselves required it. Slaveholding was man-stealing; and when he could acknowledge a sheep-stealer as a Christian, he could acknowledge a man-stealer as one. He should, doubtless be told, that slaveholders were in peculiar circumstances, and that many of them are good, kind, hospitable, &c. All that went for nothing with him, so long as the fact remained that he was a man-stealer. Will you admit the man-stealer, with all his gailt, and exclude the man who does not believe in water-baptism? I may be told, (said Mr Hinton,) that we should leave this subject to our American brethren, who understand the circumstances better than we do, and to whom it belongs to remove the evil. I have seen American brethren before to-day, and am not wholly ignorant on this subject. I have heard the opinions of men as able and worthy as our brethren who are members of this Alliance. We have but a part of the American church here. The Abolitionists are not represented in this body. And if we are going to prop up American slavery by this Alliance, I consider it a most unfortunate movement.

Mr. HIMES, who seconded the motion, is a disciple of Mr. Miller, whose theory respecting the end of the world created some excitement in the United States a few years since. He spoke of the corrupting influence of slavery, and the importance of preserving the Alliance in its purity from all contamination with it. He expressed his strong sympathy for the slave, and his anxiety that the Alliance should give no countenance to this worst of abominations, but should bring the whole weight of its influence to bear upon the system.

Before any further remarks were made, Sir CULLING called the attention of the audience to the silence and calmness manifested by the American brethren, and expressed his admiration of the grace of God in enabling them to listen to remarks which must have cut them to the heart's core, with so much Christian meekness. (!!!')

Rev. Mr. BRAINERD, of Philadelphia, made a few observations He was sorry that this subject had been introduced to disturb the *delightful harmony* (!!) which they had enjoyed. He did not wish to make a speech. He would leave that for older and cooler heads. But he hoped if the discussion must come, that it would be conducted in a proper spirit.

Dr. COX, of New-York, also expressed similar regrets, and remarked that he would wait for others though he was prepared to speak.

The Rev. Mr. POMEROY, from Maine, United States, alluding to a remark of Mr. Hinton, that the abolitionists were not represented in the Alliance, remarked, that he believed he had been considered an abolionist for twelve or fifteen years past. (!!) He would refer the brethren to men well known, (naming five or six leading abolitionists of England,) of whom they could learn whether he was or not. He believed, also, that he was not the only abolitionist who was a member of this Alliance. He divided the Americans with reference to slavery into three classes. There was first a very small (!!) and decreasing number in the slave States, who advocated the propriety of slavery. There was a second class, which embraces a large majority of the population, particularly those in the northern States, who are not technically abolitionists, and yet are decidedly opposed to slavery. (!!) They do not belong to any Abolitionist Society for various reasons, and yet are *sighing* and *crying* to be delivered from this evil. (!!) Besides these, there is a class technically known as Abolitionists. He hoped that the state of things would be borne in mind (!!) in speaking upon the subject. He insisted, also, that we must make a distinction between *the system* and *the individuals* included in it. (!!) And though he had never made an apology for slavery, (!!) he was deeply anxious that the subject should be *kept in abeyance* for a short time, and not be suffered to rend the Alliance. (!!)

Dr. SMYTH, of Charleston, South Carolina, opposed the introduction of the subject. First, it was *unnecessary* to introduce it. The question was not of such a character as to oblige any one to thrust it upon us just at this time. In the second place, it was *inexpedient*. You hazard the existence of the Alliance by doing so. You implicate France as well as the United States. You introduce a subject that is *essentially political* (!!) in its nature, nay, a national question, which will awaken all the low, vulgar feelings of political animosity. It is a subject respecting which you are divided amongst yourselves. It is one altogether inappropriate to the objects of the Alliance, which seeks to unite us in Christian love. (!!) It conflicts with some of the fundamental principles which we have just adopted; such as a disavowal of any attempt to define the limits of Christian brotherhood,(!!) and an acknowledgment of the right and duty of private judgment in the interpretation of the Scriptures. It opens a door for the admission of a multitude of other distracting subjects. With equal propriety might we introduce the topic of Church and State, or intemperance, or any other crying sin.

Dr. PATTON, alluding to a remark of Mr. Hinton's respecting the responsibility of introducing this agitating subject, spoke of the time when the resolutions respecting slavery were received by the American brethren. It was after they had made all their preliminary arrangements for leaving home to attend the meeting. Some of them had embarked, others were on the eve of departure; and it was too late to attempt any alteration, or enter any protest. He could assure the brethren, that if the resolutions had been received earlier they would have prevented the attendance of numbers who are now present. Their brethren felt embarrassed on receiving them, and did not know what to do. But since they had only been adopted in the Aggregate Committee, and could be altered when all were assembled, they had concluded to attend. Such being the facts, he submitted the question, where the responsibility of introducing this subject rested? They had crossed the water to attend the meetings of the Alliance, at considerable expense, and some of them with much suffering. And it was not to witness the birth of a British child, or form a mere local organization, but an Alliance for the world. Before he left, it had been said, the Alliance would be a great anti-slavery society; but he had said no. He offered no apology for slavery. He often had colored people at his table, and walked with them in Broadway. (!!) The Providence of God moved against slavery. The products of free labor were becoming articles of trade, and thus the price of the slave was lowered. (!!) He thought letters might be written urging, and arguing; but never let it be a test of admission. If it were, the Alliance would be a great glorification meeting, and would end in nothing. The Anti-State Church question might with as much reason be introduced. The American Church had less power than it was supposed. Individual States must be worked upon to effect this change.

The Rev. Dr. WARDLAW said, they stood on critical ground, but to him the position was firm; all were of one mind in opposing slavery. He believed it sinful, and to admit the slaveholder would be to sanction a great moral evil. He suggested an amendment which would express their abhorrence of the system, but would not make it a test of admission. (!!!)

The Rev. ALEX. MONROE wished to follow the spirit of the New Testament, which would lead them *to remain silent.* (!!!) Who knew, but in less than seven years all the evil would be banished? But this effort would make of one, three Alliances—English, American, and Continental; and why should this be?

The discussion was proceeding, when Sir Culling Eardley Smith vacated the chair, which was taken by Thomas Farmer, Esq.

The Rev. Dr. Patton moved, and the Rev. A. D. Campbell seconded the adjournment; and the Rev. J. Tod Brown having engaged in prayer, the assembly broke up.

The scene at this time is most exciting. The combatants have laid aside their armor; they have risen from the conflict, but it is only for a time. Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in Conference seem to have created the desire for keeping up the skirmish, and the words, 'our laws,' 'freedom,' 'colonization,' 'color,' 'public opinion,' are heard on every hand. Close to me stands an American patriarch, (Beecher,) whose eyes are moist with tears: 'Brethren, you are too warm. Remember the work you have to do, and be wise.' Whatever else may have characterised the opening discussion there is most evidently, on the part of our Transatlantic brethren a firm resolve to throw themselves into a full and fair inquiry, and most nobly have they sustained the rough usage which in the case of some speakers they have met with. The whole of their body, about sixty, have just now retired, (while the other members are dining,) that they may *spend the interval in prayer (!!!)*

AFTERNOON SITTING.

On the re-assembling of the Conference, at five o'clock, a great change might be observed. The absence of the Americans from the dinner-table had created at first some surprise, but when the cause was known, a solemn (!) feeling seemed at once to overwhelm the assembly. The effect was good—a purifying influence had been at work—there was a meekness of deportment, gentleness of tone, and charity in the look that told it. The men who went out to pray as those cast down, and saying from the bottom of their hearts, 'Lord, we know not what to do, our eyes are up unto thee,' returned with a firmer step and more cheerful countenance. (Bah!) The Rev F. A. Cox presided over the devotional exercises, and Mr. HARGROVE and Professor LORIMER engaged in prayer. The Chairman then addressed the Conference upon the portion of Scripture contained in Rev. v., after which

Sir CULLING EARDLEY SMITH took the chair, and the discussion of the amendment of the Rev. J. H. Hinton was resumed by the Rev. Dr. PATTON, the mover of the adjournment. The discussion commenced with all vigor, and was throughout conducted most dispassionately and courteously. It is impossible to enumerate the speakers, much less the substance of their remarks; but there were some who were very conspicuous in the discussion. The Rev. Dr. EWBANK's remarks *were most decidedly in favor of the admission of slaveholders;* it was not systems so much as men that they were to attack. If the system of slavery was to be denounced, and by men who directly or indirectly participated in the system, what would become of him as connected with a system of religious worship, which 'destroyed more souls than it saved?' (!!) Mr. Pringle, Dr. Patton, Professor Emory, and Dr. Wardlaw followed. The latter contended strongly against the omission of this test to membership, and spoke with that calm, imperturbable dignity which so strikingly characterizes him. Professor EMORY, with those deep feelings which showed the sincerity of his heart, urged most pointedly the insertion of the resolution. The excitement of the discussion was then growing intense, and the same determination was evinced by both parties to *yield nothing* of their respective principles. To check this, however, the amendment was, with the consent of the Conference, *pro. tem.* withdrawn.

The Rev. Dr. F. A. COX moved, and the Rev. EDW. BICKERSTETH seconded:—'That the motion now before the conference,—the amendment proposed by the Rev. J. H. Hinton, together with other suggestions offered by members of the Conference thereon, be referred to the following Committee for mature consideration, and that they report to the next sitting of the Conference:—Revs. Dr. Beecher, Dr. Cox, (New-York), Dr Patton, Dr. Shmucker, Dr. Olin, Dr. Erskine Mason, S. L. Pomroy, E. N. Kirk, Dr. De Witt, Dr. Skinner, Mr. Brainerd, Dr. Baird, Professor Elton, Dr. Peck J. V. Himes, Dr. Bunting, E. Bickersteth, B. W. Noel, J. H. Hinton, T. Scales, I. Nelson, A. Monod, T. Binney, Dr. F. A. Cox, Dr. Morrison, A. Gordon, Dr. Wardlaw, Dr. Urwick. Dr. Alder, W. M. Bunting, A. S. Thelwall, Dr. Massie, G. Osborn, R. Eckett, Dr. Tholuck, J. Burns, and D. Hoby; and J. S. Blackwood, L. L. D., Sir C. E. Smith, J. Hamilton, J. Stanfield, J. Henderson, T. Farmer, B. Baker, R. T. Haynes, and S. E. Morse, Esqrs.'

The Rev. JACOB STANLEY then pronounced the Benediction, and the Conference adjourned to Saturday, at ten, A. M.

SATURDAY, AUG. 29.

The Conference assembled this morning, at 10 A. M.

Captain Caldwell moved, and the Rev. W. Bevan seconded, 'That the Rev. Thomas Waugh preside over the devotional exercises.'

The 78th hymn in Wesley's Selection was sung, parts of Phillippians, i. and ii. were read, and the Rev. THOMAS MORTIMER engaged in prayer; at the conclusion of which, the Rev. W. Bevan reminded the Conference that the Committee were in deliberation in another apartment upon the Slavey Question, and suggested that special devotional exercises should be continued on their behalf, that the Holy Spirit might guide them to a harmonious and satisfactory issue. (oh! oh!)

The Conference then sung the 680th Hymn, Wesley's Hymns, and the Rev. Jonathan Edmonson engaged in prayer. After this, the 72d Pslam was sung, and the Rev. T. R. Birks engaged in prayer.

Sir CULLING EARDLEY SMITH then took the chair, and the minutes of the previous sitting were read and confirmed.

Thomas Farmer, Esq. moved, and the Rev. A. D. Campbell seconded, 'That a collection be made at the fourth public meeting, on Monday, the 31st inst.

The Rev, Dr. Bevan than read the 138th Psalm, and further implored the Divine blessing on behalf of the Special Committee. (Bah!)

The Rev. Dr. Cox reported progress on behalf of the Special Committee, and moved:—'That the Committee have leave to continue their sitting, and that the following members of the Conference be added to their number: Revs. Dr. Barth, M. Hoffman, M. Fisch, Dr. Emory, M. Bonnet, M. Bost, and M. Frossard.'

This was seconded by Mr. Bevan and carried.

The 1st hymn in the Liturgy of the United Brethren was then sung, and the Rev. Lord Wriothesley Russell read the 6th of Daniel.

The Rev. Dr. Stearne further entreated the direction of God on behalf of the Committee in a most impressive and *beautiful* prayer. (Stuff!)

The Rev. A. D. Campbell then read the Psalm, and Sir Culling Eardley Smith read the Litany and concluding prayers in the service of the Church of England.

The Rev. W. Bevan reported that the Committee had not arrived at a conclusion, and that they advised an adjournment of the Conference to Monday. Upon this, Rev. Norman Mac Leod moved, and the Rev. Dr. J. B. Bennet seconded, 'That the Conference adjourn to Monday, 10, A. M; but the motion was negatived.'

The Rev. Dr. Carlile, of Dublin, moved, and the Rev. Dr. Smyth (Charlestown) seconded,—'That a message be sent to the Committee requesting them to take ample time for the mature consideration of the question now before them; and that in the meantime, the Conference proceed to the consideration of the miscellaneous resolution at the close of the paper prepared by the Select Sub-Committee.'—The resolution being carried, the Rev. Henry Girdlestone moved, the Rev. Pharacellus Church seconded,—'That as the Christian Union which this Alliance desires to promote, can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets, and families; and the forenoon of Monday, is suggested as the time for that purpose. (!!) And that it be further recommended that the week beginning with the first Lord's day in January each year, be observed by the members and friends of the Alliance, throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.' (!!) This proposition having been adopted, the Rev. Lord Wriothesley Russell moved, and the Rev. Dr. Carlile (Parsontown) seconded,—'That in seeking the correction of what the members of this Alliance believe to be wrong in others they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye. that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own.'

In the afternoon, the Rev. Dr. F. A. Cox presented the following report of the Select Committee, which was read by Rev. Dr. S. H. Cox:—'In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the Article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the *Lord's day*, intemperance, duelling, and the sin of slavery,—they commend these and similar evils to *the consideration of the branches;* trusting that they will study to promote the general purity and the Christian honor of this confederation by all proper means And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence that no branch will admit to membership slaveholders, who, *by their own fault* continue in that position, retaining their fellow-men in slavery, *from regard to their own interests.* (!!!)

The Rev. J. H. HINTON moved, and the Rev. A. HOPKINS seconded, 'That the Report now received be adopted.'

The Rev. JOHN NELSON then moved, and H. STANFIELD, Esq., seconded, 'That, whereas, it is impossible for this Conference to legislate for particular cases or exceptions, no slaveholder be admitted to a branch of the Alliance.' The amendment was, however, negatived, and the motion was carried.

After a hymn had been sung, the Conference remained for a short period in silence. Rev. THOMAS BINNEY then engaged in prayer, and pronounced a benediction. The Conference, instead of adjourning at one, as usual, sat continuously till ten o'clock. Very many of the members have left the Conference and returned home.

MONDAY, August 31.

On the motion of the Rev. Dr. MORRISON, the Rev. Dr. ALDER presided over the Devotional Exercises, which consisted, as usual, of Psalms and Hymns, the reading of the Scriptures, and prayer offered by the Rev. GORHAM D. ABBOTT and the Rev. Dr. MASSIE.

Sir CULLING EARDLEY SMITH then took the chair; and, the Minutes of the previous sitting having been confirmed, the Rev. Mr. MASSIE moved, and A. G. ELLIS, Esq., seconded, 'That the members of the Aggregate Provisional Committee of the Four English Divisions now in town, meet at the close of this Session,' which was carried

The following is a description of the scene which the hall now presented:—

'Freemasons'-hall, Monday, 10 o'clock.

'The Conference has just assembled, and the American delegates, who have been breakfasting at Spring-gardens with Sir Culling Smith, have made their appearance. Care rests upon every countenance. Depressed looks and anxious faces are seen on every hand It is quite evident that the settlement of Saturday night was not the decision of calm reflection, so much as a hasty compliance, for union's sake, under intense excitement, with that which involved compromise and concession. Sir Culling is pale and restless, the Secretaries grave and full of foreboding; while the leaders of the three sections are all earnest in conversation upon the evident course affairs must take during the sitting. Nothing could be more unfortunate than the present position of affairs. It is thought that the Alliance must be broken up; and the protest shows the strong feelings of the main body of foreign delegates.

'These all deplore the introduction of the question of slavery at all; and, though the resolution was adopted almost unanimously, it is now the determination of the Americans to re-open the subject. This attempt, it is believed, Sir Culling will strenuously resist; but there is little doubt the question will be re-committed for a second Report. The British delegates, under the influence very much of the Church party, are resolved to stand by their tests, and not to yield to that of slavery. The Americans say most positively, that, though they voted in favor of it on Saturday, they must oppose it with all their force today; for there can be no American branch which shall exclude the slaveholder; while the continental delegates are equally armed, feeling that not only the Eighth and Ninth Articles will obstruct their progress, but that the slavery test will not be more palatable in France than on the other side of the Atlantic. It is understood, that the protest signed on Saturday will not be presented officially; and, as the document is not public, we do not feel at liberty to mention names, or to refer to the portions upon which the Non-contents take their stand. It is, however, but just to say, that this document was not signed by several of the gentlemen who voted for the Resolution respecting slavery.

'Dr. Cox, who spoke for the Americans, remarked, that with one exception (Mr. Himes) they were all agreed; they thought, upon mature reflection, that the question of Slavery must be left in abeyance. The question might be asked, Does not this break up the general organization? He thought not; their doctrinal basis was decided; their objects were fixed The test of membership must be left open, and, in the mean time, local organizations must be carried out at the discretion of their respective supporters, and in accordance with circumstances. If the American branch should admit the slaveholder, and the British branch will not, when they next meet, they must determine to go on separately. It must be an open question; if not, far better let them at once dissolve.'

The Rev. Mr. BUNTING moved, the Rev. Dr SCHMUCKER seconded, and the Rev. J. H. HINTON supported, 'That the resolution brought up by the Special Committee, and adopted by the Conference at the previous sitting, be placed among the miscellaneous resolutions, and not under the head of 'General Organization;' whereupon, the Hon. Justice CRAMPTON moved, and THOMAS FRAMER, Esq., seconded, 'That the concluding clause of the resolution, viz, 'And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and expresses their confidence, that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery from regard to their own interests,' *be rescinded.'* (!!!!)

The amendment, by consent of the Conference, was, *pro tempore*, withdrawn.

The Hon. and Rev. B. W. NOEL then moved, and the Rev. Dr. BEECHER seconded, 'That the whole matter involved in the motion, with the amendment proposed by Mr. Justice Crampton, be referred to the consideration of a Committee, and that the Committee consist of Hon. Justice Crampton, Thomas Farmer, Esq., Rev. Dr. Beecher, Rev. Dr. Cox, (New-York,) Rev. Dr. Patton, Rev, Dr. Schmucker, Rev. Dr. Olin, Rev. Dr. Erskine Mason, Rev. S. L. Pomroy, Rev. E. N. Kirk, S. E. Morse, Esq., Rev. Dr De Witt, Rev. Dr. Skinner, Hon. and Rev. B. W. Noel, Rev. J. H. Hinton, Rev. Thos. Scales, Rev. Ad. Monod, Rev. Thos. Binney, Rev. Dr. F A. Cox, Rev. Dr. Morrison, Rev. Abercrombie Gordon, Rev. Dr. Wardlaw, John Henderson, Esq., Rev. Dr. Urwick, R. T. Haynes, Esq., Rev. Mr. Brainerd, Rev. Dr. Baird, Professor Elton, Charles Baker, Esq, J B. Bacon, Esq., Rev. Dr Peck, Rev. J. V. Himes, Sir C. E. Smith, Rev. Dr. Bunting, Rev. Edw. Bickersteth, Rev. Dr. Alder, Rev. W. M. Bunting, John Hamilton, Esq, Rev. A. S. Thelwall, Rev. Dr. Massie, Rev. G. Osborn, Rev. Robert Eckett, Rev. Dr. Tholuck, Rev. Jabez Burns, J. S. Blackwood, Esq., LLD., Rev. Dr. Hoby.'

This proposition having been carried, the Rev. Dr. SKINNER pronounced the Benediction, and the Conference adjourned to Tuesday.

The following documents were laid on the table or the Conference:—

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. I.

With all due deference to the wisdom of this Conference, and with the most earnest and prayerful solicitude for the great object which its members are endeavoring to promote, I am constrained, by a clear and deep conviction of my duty to God and to my fellow-men to record my dissent from the resolution adopted at the close of the session on Saturday evening last, respecting slaveholders.

I respectfully enter my protest against the resolution—

1. Because it was adopted amidst great excitement, when several members of the Conference were unable to make such inquiries concerning its practical bearing as they felt necessary to make before voting for its affirmation.

2. Because it excludes 'personal holiness' from the rules of admission to the Evangelical Alliance; and decides the right of membership by matters of opinion.

3. Because it intimates a court of inquiry regarding matters of personal property; and legislates for peculiar circumstances, and private interests, to the detriment of the general welfare of the church of Christ.

4. Because it fails to secure that unanimity for which it was proposed, and virtually breaks up the Alliance, as several of the members, most interested in it, protested against it, and refused to be bound by its provisions.

5. Because, taken in connexion with other propositions already adopted by this Conference, it constitutes the Evangelical Alliance so as, practically, to exclude *conscientious and godly men, who have been living martyrs to the cause of freedom*, and actually to admit *slaveholders*, who may choose to affirm, *that their sin in holding their fellow-men in bondage is not their own fault, or for their own advantage.*

For these reasons, I am constrained to record my dissent from the resolution above named, and to beg that this, my solemn protest, may be entered upon the minutes of the Conference.

ALEXANDER KING, Independent Minister.
Freemasons'-hall, Monday, August 31, 1846.

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. II.

TO THE CONFERENCE NOW SITTING IN FREEMASONS'-HALL.

The undersigned request that their names may be entered upon the Minutes of the Conference, as dissenting from the Minute upon the subject of slavery, adopted by the Conference on Saturday evening last.

Thomas Smyth.	Sidney E. Morse.
Erskine Mason.	Eben. Mason.
Edw. P. Humphrey.	Robert Carter.
R. T. Haines.	M. B. Hope.
Thos. Dewitt.	Gorham D. Abbott.
John B. Anger.	Robert Emory.

August 31, 1846.

III. EXPLANATORY STATEMENT.

We, the undersigned members of the Evangelical Alliance, from America, beg leave to present to the Conference the following explanatory statement:—

The Conference of Christian brethren from all parts of the world, which has just formed the Evangelical Alliance in this city, was convened on the invitation of the Committee of a smaller Conference, which held its first meeting in Liverpool in October last. *The document of invitation sent out by the Liverpool Committee*, contained the doctrinal basis which has since been adopted, with some variations, as the foundation of the new Alliance; but *there was no allusion in this document to the subject of slavery.* On our arrival in London to aid in forming the Alliance, most of us signed the following paper:—

'Heartily desirous of promoting the great object contemplated by the proposed Evangelical Alliance, and *approving of the doctrinal basis and principles contained in the accompanying document*, I consent that my name be enrolled as a corresponding member.'

The 'document' referred to in this paper was the document to which we have already alluded, and made no mention of slavery. At the same time, the attention of most of us was directed to a separate *paper*, of which the following is a copy:—

'PROPOSED EVANGELICAL ALLIANCE.
'PROVISIONAL COMMITTEE.

'Extracts of the Minutes of the London division, July 7, and July 21, 1846.

'*Resolved*, That American brethren, on their election as Foreign Corresponding Members, be enrolled as such, on their signature being attached to the form already adopted for English members, at the same time directing their special attention to the resolution on slavery, adopted at the aggregate meeting at Birmingham, with reference to their individual concern in the same.

'*Resolved*, That *the Minute with respect to slaveholding*, adopted at the Birmingham aggregate meeting, be put before brethren, who may come to the August Conference, *from all countries whose Governments tolerate the practice* in question among their subjects.'

'Resolution adopted at the meeting of the Aggregate Committee at Birmingham, March 31, 1846, and following days.

'That while this Committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slaveholding, or on the difficult circumstances in which Christian brethren may be placed in countries where the law of slavery prevails, they are of opinion that *invitations ought not to be sent to individuals, who*, WHETHER BY THEIR OWN FAULT OR OTHERWISE, *may be in the unhappy position of holding their fellow-men as slaves.*

'ALEX. DIGBY CAMPBELL, } Official Sec'ries.
'EDWARD STEANE,

We understand that some of our British brethren are under the impression that we have subscribed in approval of these resolutions. *This is a mistake.* The document we approved and subscribed, was the document containing the doctrinal basis. These resolutions were on a separate paper, to which the attention of most of us was directed; but we were not required to subscribe them or approve them. We could not approve them. *Most of us made our protest against them.* We regarded them as highly objectionable, and particularly for the following reasons:—

1. They were *irrelevant* to the matter in hand—They had nothing to do with the proper object of the Alliance. The Alliance is a union, for purposes exclusively religious, of evangelical Christians who agree in the great doctrines of the Gospel. Slavery is a creature of the law; and, although it draws great moral evils in its train, and we are all heartily opposed to it, and ready, *in any proper way*, to promote its removal, we do not think that the subject comes within the province of this Alliance.

2. The resolutions came too late. The original card of invitation, with no allusion in it to Slavery, was widely circulated and extensively acted on by ecclesiastic bodies in America, soon after it was issued; and many who had accepted it had crossed the Atlantic before they met with the Birmingham resolution. As this resolution, if adopted by the Alliance, would change its whole character, and exclude not only Christian slaveholders, but the great body of evangelical Christians in the non-slaveholding States of America, who are in Christian communion with them, it should have been adopted, if adopted at all, before the invitation was sent. It was too late to do it afterwards.

3. The first of the London resolutions is *offensive to us, as Americans.* Why the wholly needless specification of 'American brethren,' in connection with slavery? Why was it not said at once, 'Brethren from all the countries whose Governments tolerate slavery? Why the prominence given to America in this matter? If we did not know that our British brethren are incapable of intending to offend us—we had not received explanations which convince us that the London Committee, when they passed their second resolution, intending to correct that which would be deemed objectionable by Americans in the first, and that it was only through inadvertence that the first resolution was allowed to remain in its present shape, we should feel constrained to express our regret in strong language. As it is, we have only to rejoice that the matter admits of such explanation.

4. The Birmingham Resolution is calculated to wound the feelings of unoffending Christian brethren in the slaveholding States, and to retard the abolition of Slavery.

If the Christian brethren placed (in the terms of the resolution) 'by no fault of their own,' in an 'unhappy position,' involving strong temptations and severe trials, nevertheless, conduct themselves worthily, they merit on that account, in our view, the sympathy of their fellow-Christians, and, especially of those who are sincerely seeking the removal of the great evil from which their temptations and trials arise. This is not the time to inquire whether the American churches have, or have not, all done their duty in regard to this subject; but there seems to us to be a singular impropriety in singling out such brethren for the stigma of exclusion from Christian fellowship. In their 'difficult circumstances,' they need the encouragement and support of the counsels and prayers of their fellow-Christians, and, if slavery is ever to be abolished in the Southern States of America, we need such men to take the lead in the movement. There is in these circumstances, in our view, weighty reason, not for non-intercourse, but for closer Christian union. It is well known to us that many Christian slaveholders are, in their principles and feelings, entirely opposed to slavery, and are prepared to make *all the efforts and sacrifices in their power* for the removal of the evil, AS SOON AS PRACTICABLE. But it aught to be known to our European brethren, that slavery cannot at once be abolished in any State of the American Union, except by the Legislature of that State; that the citizens of non-slaveholding States can only act on the subject by moral influence, and that this influence is to be exerted chiefly on and through Christians in the slaveholding community It is because we have great confidence in the piety and intelligence, and the constantly increasing number of godly men in the slaveholding States, that we look with increasing hope to the entire removal of American slavery. We deeply sympathize with these brethren under the heavy responsibilities they are called to bear.

duty, no less than our Christian affection, *impels us to maintain intimate relations with them*, and we could not, without a grievous offence against the best hopes of religion and humanity in the South, as well as against our own consciences, consent to any action which would imply a want of Christian confidence in them, or which might endanger our amicable and fraternal relations with this portion of the American Church.

John B. Anger,	Thos. H. Skinner,
H. N. Brinsmade,	Stephen Olin,
Edw. P. Humphrey,	Erskine Mason,
T. Spicer,	Robert Emory,
Thomas Smyth,	R. T. Haines,
Eben. Mason,	S. S. Schmucker,
A. T. Hopkins,	Gorham D. Abbott,
Merritt Caldwell,	J. B. Merwin,
Robt. Carter,	Abraham Pollumus,
Edw. N. Kirk,	A. B. Van Zandt,
Thomas De Witt,	Charles Butler,
Sidney E. Morse,	Oscar H. Gregory,
Geo. Peck,	R. D. Mussey,
Wm. Patton,	B. Kurtz,
R. Baird,	M. B. Hope,
Thomas Brainerd,	Wm. Livesey.

LONDON, August 28, 1846.

THE LIBERATOR.

BOSTON, SEPT. 25, 1846.

THE EVANGELICAL ALLIANCE A 'BROTHERHOOD OF THIEVES.'

We have filled a considerable portion of this number with an account, taken from the English papers, of the proceedings of the Evangelical Alliance respecting Slavery. We are sure our readers will not grudge the space we have devoted to it. They have often had spread before them the doings of slaveholding and pro-slavery ecclesiastical assemblies in this country; but never, within the memory of its oldest reader, has this paper had to record action, taking into consideration the professions and the temptations of the guilty parties, so disgusting, so profligate, or so infamous as this. Nothing in all the literature or in all the orgies of Atheism can be found so revolting to a truly religious spirit, as the hypocritical tears and blasphemous prayers with which the American delegates, and their English accomplices, endeavored to cover up the guilt of blood that is upon their souls. Nothing but the hideous wickedness of their purpose can overpower the sense of the comic ridiculousness of their conduct. It was an exhibition of holy hypocrisy, upon which Moliere himself could not have improved. Mawworm and the *Tartuffe* hide their diminished heads by the side of the actors in Free Masons' Hall. It is very true, as Sir Culling Smith observed, on taking the Chair, that 'since Jesus Christ was on earth, there never was such a scene!'

The Conference assembled on Wednesday, August 19th, in Free Masons' Hall, and its first act was, as if with a prophetic foreboding of their impending shame, to exclude the Reporters,—so that the account of the proceedings must be very imperfect.

It was occupied for the first week or ten days in settling the objects, and the terms of membership, of the Alliance. These last were determined to be the reception of the doctrines usually termed 'Evangelical.' But a strange discrepancy of opinion upon what we have always considered the established points, seemed to exist; if we may judge from the number of amendments offered to the doctrines enumerated. Among the articles of faith which it was proposed to strike out were, the divine institution of the ministry, and the perpetuity of baptism and the Lord's supper, the immortality of the soul, the resurrection of the body, the judgment, and eternal punishment! They were voted down, however, after a debate of some length.

On Friday, the 28th, the apple of discord was thrown into the assembly by the Rev. J. H. Hinton, seconded by Mr. Himes, of this city. It was in the shape of a resolution to except Slaveholders from the persons allowed to become members of the Alliance. We shall attempt no detail of the scene that followed, as we have given an account of it in another place, from a witness friendly to the Alliance. We are sure that it will be read, pondered and inwardly digested by all our readers. The American delegates, including the Rev. Dr. Smyth of South Carolina, (a slaveholder who was suffered to join the Convention, in spite of the rule adopted in advance for the exclusion of such criminals,) stood to their guns, as slaveholders and pro-slavery men, to do them justice, know how to do. Their arguments in the morning, apparently had less effect than they had hoped, for they were driven to a truly desperate step to bring the Conference to terms. THEY WENT WITHOUT THEIR DINNERS!! The greatness of the emergency called for a corresponding effort. The Anti-Slavery spirit, thought they, is of a kind that 'goeth not out save by prayer and *fasting*.' The effect was electrical. It was a thing the English brethren could not understand. Their sympathies for the three millions of black men who had lost every natural, civil, social and religious right, vanished in their concern for the three score of black coats that had lost their dinner! The sufferings of the American confessors were great, but they were triumphant. Their hunger was swallowed up in victory.

In the afternoon, after a long discussion, the whole subject was referred to a large Committee, which at last submitted a report of which the following is the gist: '*That no branch will admit Slaveholders, who,* BY THEIR OWN FAULT, *continue in that position, from a regard to their own interests!*' Mr. Hinton, who first moved this question, and who, our readers will recollect, was the person who spoke in behalf of 'New Organization' at the formation of the Anti-Slavery League, moved its adoption! Thus admitting that a man may steal his brother, *without fault*, in some cases! All that slavery need to ask! An amendment was moved by the Rev. John Nelson peremptorily excluding slaveholders. It was, however, rejected and the Report adopted.

One would have thought that the American brethren might have been content with this concession. But, no; this slight ovation was not enough. They must have a full triumph. All that the British brethren got by it was that the American brethren consented to eat their suppers that night. The next day sundry protests were put in, and finally the doings of the day before were reconsidered and rescinded! So that now any manstealer is as good a member of the Evangelical Alliance as any body! and truly we think he is as good as any body who took this action! Verily, THEY ARE ALL ONE BROTHERHOOD OF THIEVES!

The apparent object of this alliance is the union of Protestant sects against Catholicism. And this was probably the chief motive of the British members of the Conference that formed it. But it is not too much to affirm that the main object of the American delegation, of all sects, was to get the approval of the British religious public of their course in regard to slavery, in this country. They have felt the rebukes which have come from time to time, from single churches and separate religious connexions, and they were resolved to make a stand for their religious lives. Being a compact body, of one mind upon this subject, they had much the same sort of weight which the slave holders have in our politics. Like the slaveholders they were resolute, desperate and united, and they prevailed. Sectarian selfishness was too much for the anti-slavery humanity of the British majority, and they succumbed. The meanness and cowardice of their conduct are as much more deserving of scorn than that of proslavery Americans, as their position is better and their temptation less.

It is but justice, however, to say that this Conference represented but a very small part of the British religious public. The great mass of the delegates were from the Wesleyan Methodists and the FREE CHURCH OF SCOTLAND. There were very few from the other dissenting sects of Great Britain, even of those which were not excluded by the terms of membership, and scarcely any from the Established Church. The iniquity of its doings should therefore be visited solely upon the heads of the perpetrators, and of those who justify and support them. The union, possibly, of the Free Church delegates (who were, of course, rejoiced at an opportunity to gain companions in their shame) and those from America may have been enough to decide the question. They both went home comforted and strengthened in their wickedness.

The establishment of the Anti-Slavery League, contemporaneously with this *unholy* Alliance, was a fortunate coincidence. It has its work given it to do. The Evangelical Alliance is to be made as infamous in England, as the Free Church has been in Scotland. Let it be crushed in its day of small things. Much as the cause in this country needs the help of the American abolitionists now abroad, we hope they will consent to remain until they shall at least, have begun this work of righteous destruction. The bulwark of American Slavery will rejoice in this new entrenchment with which it has fortified itself. It is the business of British abolitionists to see that it be levelled to the ground, and they who raised it put to open shame.—Q.

WORCESTER SOUTH COUNTY MEETING.

We had the pleasure of attending a portion of the sessions of the Quarterly Meeting of this Society, which were held in North, West and South Brookfield and in Warren, in four successive days. That in North Brookfield, we could not attend, but were informed that it was a very successful one. In West Brookfield, on Thursday, we had a numerous attendance and a great deal of wholesome truth was uttered and received patiently, if not gladly. Mr. Pillsbury was scarcely recovered from the injuries he received the week before at the hands of the pious and patriotic inhabitants of Sterling; but his experience seemed to have cost him neither heart nor utterance. There are few men who have a popular audience more entirely in his hands than he has, or who is better able to turn his power to a good purpose.

Besides Mr. Pillsbury, the Society was addressed by the Rev. Samuel May, the President of the Society, by Messrs. Moody, Buffum, F. P. Taylor, of Worcester, H. W. Carter of Hubbardston, and others. The friends from abroad were entreated with the kindest hospitality by the abolitionists of that beautiful town.

On Friday, the meeting was held in South Brookfield, with a respectable attendance in the afternoon, which promised to grow up into a large audience in the evening. We were compelled to return that afternoon. It was the intention of the friends in attendance, besides the meeting at Warren, to hold one in Worcester through the day and evening of Sunday. We confidently expect that they will have a good account to give of their campaign.—Q.

JOHN P. HALE.

The meeting held in Faneuil Hall, for the purpose of hearing this gentleman on the political prospects of the country, was as successful as its most sanguine promoters could desire. The hall was thronged to its utmost extent, and perhaps nearly as many left the crowded doors disappointed, as were able to gain admission. The Mayor was in the Chair, and introduced Mr. Hale, who was received and listened to with long-continued and often-repeated applause.—He spoke with great spirit and power and could not have failed to produce a beneficial effect on the listening thousands. He is one of the most effective popular orators of our time; as his influence in revolutionizing New Hampshire and Maine establishes pretty satisfactorily. He seems to have fully answered the expectations his reputation had raised in the region hereabout.—Q.

THE KIDNAPPING MEETING.

We would remind our readers who reside in Boston and its immediate neighborhood, who may see our paper on Thursday, that the great meeting to express the sense of the people, as to the recent abduction of a man from the soil of Boston, and his violent reduction to slavery, will be held on Thursday evening. Hon. JOHN QUINCY ADAMS will take the Chair. Distinguished gentlemen will address the meeting. Be on the spot in large numbers, and be there *early!*

THE BOSTON COURIER.

The following is from the Boston Courier, of Sept. 17th. We have been a reader of Mr. Buckingham's editorial writings, ever since we can remember, and we can accord to him praise that is rarely enough the due of a political editor. *He never twaddles*, AND HE HAS A HOLY HORROR OF HUMBUG! Whatever faults his enemies, or his friends, may find with him, (and we do not mean to affirm that he is impeccable) they are at least, not faults of meanness and cowardice. He never crams down his readers' throats a dose of '*flapdoddle*, or the stuff they feed fools on.' If he had, he might have been a richer man; but we doubt if he would have thought himself the better off. He has that rarest of qualities for an American,—*pluck*. There are myriads of men and scores of editors who feel just as he writes in this article; but there is scarce one, besides the fanatical abolitionists, that dares to say so. Read it!—Q.

From the Boston Courier.

THE VALUE OF THE UNION.

In a note to the editor of the Post, correcting an erroneous report of his remarks at the Whig Convention, Mr. G. S. Hillard says—'I said that the annexation of Texas had, in my opinion, given us a moral right to calculate the value of the Union. I then went on to say that the value of the Union was still, however, far too great to be calculated.' We wish Mr. Hillard had gone a little further, and stated wherein this *far-too-great-to-be-calculated* value consists; and we hope he will avail himself of the use of some of the newspaper presses,—ours is always at his service,—to impart such desirable information to his fellow-citizens. For our own part, we see no advantage that the free States derive from the Union. To the slaveholders, we admit, it may be of value; for it gives them the supremacy in the national legislature, and consequently they make just such laws as they desire for their own peculiar interests, without regard to the interests of the free States. Their Senators and Representatives in Congress, with the aid of the dough-faces which they can always command from the North, never fail to secure a constitutional majority in their favor, upon every question affecting Southern policy; and that policy is, to extend the area of slavery over all the southern and southwestern regions of North America, and to deprive the people of the free States of the income of their labor, and make them dependant on the slave-labor of the South, or on the pauper-labor of Europe. It is easy enough for a man whose property consists of negroes, who never brushed his own coat, and who does not know how to help himself to a draught of water, to tell what the value of the Union is to *him*, and it is wise in him to defer the calculation; but Mr. Hillard is not such a man, and we should think he might have seen enough of the vaunted *chivalry* and *generosity* of the South, to be pretty nearly ready to take his slate and pencil, and begin to figure up the account of profit and loss. We are sorry to learn from his own hand, that he thinks the value too great to be calculated. What! 'A soldier and afraid!' Why this enormous mountain, whose magnitude frightens his imagination, is less than a mole-hill—a mere shadow. It has none of the properties of matter—neither length nor breadth—neither shape nor solidity—we had almost said, no *color*; but it has the color of all shadows. It is *black*, all over black. The blessed sun sheds no ray of light upon it, to relieve the terror of its imaginary existence. 'The value of the Union far too great to be calculated'! Too *small*, you should have said. Put down your decimal point,—place fifty cyphers at the right,—multiply them by the same number of cyphers, and the product will give an approximation to the sum required.

It is preposterous folly for Northern men to talk of the value of the Union. They must make up their minds to one of two things:—They must submit to be governed by slave-owners, or break up this Union, which operates so unequally, and has already destroyed every fragment of political equality. If to talk of the latter appal the hearts of our young men, and shatter the nerves of the old ones, let them choose the former, and for ever hereafter hold their peace. There is no alternative, and the sooner you hoist the flag of dissolution, or bend your knees for a negro-driver to straddle your back and tickle your sides with his whip, the sooner you will cease to feel the solicitude and responsibility of A FREE MAN.

LETTERS FROM MR. GARRISON.

We are permitted by friends to whom Mr. Garrison's private letters were addressed per last steam packet, to make the following extracts, as the pressure of the moment prevented his writing expressly for the Liberator.

LONDON, Aug. 11, 1846.

* * * This, you know, is my third visit to London. If, at first, its vastness and splendor overwhelmed me, my astonishment is rather increased than diminished, the more I attempt to take its dimensions, and look into its wonders. There are two positions in which I feel myself 'less than nothing, and vanity'—a mere mote in the sun-beam—on the Atlantic ocean, and in London, the central point of human existence. The throng of people is immense, without end, go where you will—and yet this is the season of the year when tens of thousands of the inhabitants are out of the city rusticating in the country, or enjoying themselves by the sea-shore. The Thames river presents a curious spectacle, at all hours. In addition to the multitude of vessels from various parts of the globe, the river is crowded with steamers of all sizes and descriptions, gliding up and down with great velocity, and carrying multitudes of people, who are enabled to travel a long distance for a mere trifle. Nothing can be more animating or picturesque than to stand on any one of the fine bridges which span the Thames, and look up and down the river, to see the innumerable conveyances which are flying in every direction. As for the streets in London, their name is legion, and in length many of them seem interminable. Yet, huge as is this city, and complicated as are its arrangements, and mysterious as are its modes of existence, every thing goes on with a regularity and precision truly marvellous. There is no violent collision—scarcely any jostle—the mechanism is perfect, 'like clock-work'—and no one is allowed or expected to interfere with another.

Gravesend is now a place of resort, though it was once notorious for the resort of sailors and lewd women. It is 20 miles down the Thames. I have just been with George Thompson, where I spent the night, and had a very pleasant entertainment. The place was full of visiters, and the scene was a very lively one. In the evening, we went to a beautiful garden, of immense extent, called Rosherville, some two or three miles from Gravesend, which has been reclaimed from a worthless soil, and beautified and adorned in a truly useful manner.

It is still doubtful whether I shall be able to see Elizabeth Pease before my return. She is now living in a retired place in the country, and sees no body. Her health is very critical. The sickness and death of her almost idolized father have caused a great prostration of her physical system.

LONDON, Sept. 3, 1846.

Procrastinating as usual, here I am at the desk of George Thompson, at the last moment before the closing of the mail for Boston, with pen in hand to send you a few words of greeting, with assurances of my health, which never fails to be excellent in this climate. My cheeks are quite ruddy, and I have little doubt, that on my return home, you will find me in a much better bodily condition than when I left you. That word *home* excites a yearning sensation within me; but I must not think too much about it, or I shall be quite unfitted to discharge the duties of my mission.

* * * * * *

You see I am still in London. But you must not infer that I have been stationary here since my arrival in this city. I have been to Bristol and held two public meetings, at one of them, the mayor presiding—the other of a more popular cast, largely attended and enthusiastically supported. Douglass was with me, and, of course, wherever he goes, the lion of the occasion. We had a number of private parties, and no pains were spared to make our visit an agreeable one. From Bristol, we went to Exeter, where we met with a cheering reception, and had a large and glorious meeting. I left Frederick there, to give another lecture, and am to go down to Birmingham to-morrow, with Geo. Thompson, to hold a public meeting in the evening, where Douglass has promised to meet us. I shall then return to London, and spend two or three days, and then go to Sheffield and Leeds, to hold public meetings, and perhaps continue on to Darlington, should Elizabeth Pease have returned from her sojourn in the country. Her health is still precarious, but somewhat improving. Hence I shall return to London, to attend a great and final anti-slavery meeting in Exeter Hall, with special reference to the Evangelical Alliance, and its troubled and indefinite action on the subject of slavery. It will make a deep sensation here, beyond all doubt. Thompson has promised to make one of his strongest efforts, and Douglass will do his part on the occasion. Henry C. Wright will not be able to be with us, as he is now in Dublin, superintending the publication of his little work on Non-Resistance.

In addition to addressing a large meeting at the Crown and Anchor, I have spoken at a public meeting, in regard to the atrocious case of the afflicted Rajah of Sattara, (of which comparatively little is known in America.) I was cheered to the echo, not so much in consequence of what I said, though that was warmely responded to, but because Thompson told them a few particulars of my labors in the anti-slavery cause in America. Last evening, I addressed a large meeting of the moral suasion Chartists, for the space of two hours, in the National Hall, George Thompson in the chair, and, of course, warmly commending me to the affection and co-operation of the workingmen of England. I wish you could have been present, to see the enthusiasm that was excited. When I rose to address them, the applause was long protracted and overpowering. Peal after peal, like a thunder-storm, made the building quake; and at the conclusion of my remarks, they gave me nine hearty cheers, and adopted by acclamation a highly flattering resolution. I did not appear before them in my official capacity, or as an abolitionist, technically speaking, but on my own responsibility, uttering such *heresies* in regard to Church and State as occurred to me, and fully indentifying myself with all the unpopular reformatory movements in this country. This will probably alienate some 'good society folks' from me, but no matter. I know that the cause of my enslaved countrymen cannot possibly be injured by my advocacy of the rights of all men, or by my opposition to all tyranny.

I have done a good deal in private, as well as in public, to advance the great object I have in view; and though with me day is turned into night, and night into day, I continue to keep in good health, which fact will give you as much comfort as any that I could possibly send you.

I have spent a very delightful Sunday at my old friend, William H. Ashurst's, at Muswell Hill, as charming a spot as the earth presents,—*almost*. Thompson and Douglass were with me, and a large social gathering—among whom was the celebrated and eloquent William J. Fox, who after preaching his forenoon sermon, (it was Sunday,) came and spent the remainder of the day with us. It was a day long to be remembered.

I have twice visited William and Mary Howitt, at their residence in Clapton. * * * * * *

I shall derive great assistance from the co-operation of William Lovett and Henry Vincent, the leaders of the moral suasion Chartists—the friends of temperance, peace, universal brotherhood. They are true men, who will stand by us to the last—men who have been cast into prison in this country, and confined therein, (the former one year, the latter twenty months,) for pleading the cause of the starving operatives in this country, and contending for universal suffrage. Such men I honor and revere.

I hardly know what I should do without the assistance of George Thompson. A more generous, disinterested, faithful champion of the Right, cannot be found. He has every thing to do—a world of business upon his hands—and yet, he contrives to lend me a helping hand at any moment, and to any extent. The indebtedness of our cause to him is immense. Whenever he goes over to the United States, he shall have a reception that shall form a striking contrast to the treatment he experienced in 1835. Mrs. Thompson and the children are well, and all desire to be kindly remembered.

I was very much disappointed not to receive a line from any one, by the last Liverpool steamer; but, remembering how I allowed a steamer to go off without sending a scrap of intelligence to you, or to any one else, I, of course, had no right to complain. But, do not imitate my bad example. Try to send me a few lines by every steamer, directing your letters to the care of William Smeal, Glasgow.

Say to all the friends, that I am now a thousand times satisfied, that I could not have arrived at a more auspicious period. Great results are to be the fruits of this well-timed mission.

Our Anti-Slavery League will soon enroll a multitude of noble men and women on its list of members; and *all* our anti-slavery coadjutors in the U. S. must become members of it also. The price of a ticket is 25 cts.

I have been obliged to delay too long to be able to write any thing specially for the Liberator by this opportunity.

I am delighted with the manner in which the Liberator has been conducted. W. L. G.

LETTER FROM MR. GARRISON.

LONDON, Aug. 29, 1846

MY DEAR QUINCY:

I need not tell you any thing in regard to the writer of the following generous and encouraging letter. He is, you know, a distinguished solicitor of this great city, with whom it was my good fortune and delightful privilege to become acquainted during my visit to this country in 1840. His place of residence is at Muswell Hill, a few miles out of London; and a more charming spot it is difficult to find on the wide surface of the earth. Since he wrote this letter, he has returned home, and I have had the happiness to pass a day with him, in company with George Thompson, Frederick Douglass, and other friends—the celebrated Unitarian preacher, W. J. Fox, being of the party. Mr. Ashurst is a man of true republican simplicity of manners,—a gentleman in the highest sense of the term,—an admirer of republican principles, but not of the sham democracy of America,—of great sagacity and extensive information,—deeply interested in all the reforms of the age,—the special friend of the laboring classes,—and one of the earliest and most efficient advocates of the penny post system, the benefits of which to England cannot be easily exaggerated. Although his letter to me was not written for publication, yet I venture to send it to you for that purpose, because I am sure it will be read with delight and profit by all who take any interest in the cause of Universal Reform.

Yours, faithfully,

WM. LLOYD GARRISON.

MARINE HOTEL, Worthing, 11th Aug., 1846.

W. L. GARRISON Esq:

DEAR FRIEND—I have just received here the card you left at my office, informing me of your arrival in England. I cordially greet you, and regret I happen from indisposition arising perhaps in part from too close application to business, and partly from the form in which my physical organization is destined to wear out, to have been absent from town, and unable to meet you personally. I hope to be able to do so before you leave England. I enclose you an order for £5, my subscription to the mission fund. I am certain such missions between those who are acting in the two countries, the old and the new, for the abolition of slavery, bodily and mental, and the promotion of peace and progress, are of great importance to the world. The organization God has given to you has made you an important instrument for good in working out his fiat against violence, oppression and war. The redemption of man is to be worked out by the agency of man; and those who cannot take so active and prominent a position as they would, must shoulder up those who are placed in the van, and who lead in the paths of peace and charity. I hope I shall see you ere you leave England, and I am anxious to know your intended movements, that I may so arrange matters as to have that pleasure, if I can.

I see you continue to get well abused in America, by those who also abuse the helpless and downtrodden slave. The abuse of these men is praise in the minds of those who desire the equal rights of all; and I feel sure you are in the right path, whilst they scold you as being in the wrong.

You will learn that old things are breaking up here, and improving formations are rapidly working into shape. Our press is active. Those who write for lucre only, who govern themselves simply by the consideration of what will sell, find it to their interest to promote social changes having the interests of the masses for their end; and all admit that government should be an instrumentality for the good of the many. The divine right of kings has exploded, and the divine right of the aristocracy, which has long been with us a greater evil, is giving way. The divinity that doth hedge a king has ceased to give that officer power with us to put his veto on any movement in advance; and in our recent grand struggle against their right to starve the people, the leader of the selfish class, Lord Stanley, has admitted that the house of incurables, called by him the House of Lords, had no right to stand out against the clearly expressed wish of the people.

You, of course, are aware of the noble part your friend GEORGE THOMPSON has taken in our recent move against the legislative despotism, under which we have so long suffered. I need not say to you that he is an important unit in any combination in which he is found, and that to him, and some ten or twelve other men, we owe our emancipation from commercial thraldom, so far as we have yet won it. We have done much, but we have yet much to do; what we have done, will encourage and strengthen us to do more. The League has done, in eight years, more than we as a people used aforetime to do in a generation, and this because many of the thralls have been taught to read; and steam and railroads are giving mind the power of communicating with mind; men are being brought together; the people are beginning to communicate with each other. Formerly princes and priests only, and not the masses, did this, and the consequences were then the Crusades, the Inquisition, Auto da fes, German, Turkish, Prussian, Swedish, American, Russian and French wars, and the French revolutionary war, and organized destructiveness upon its largest scale. Now the people, from whom the arts of constructiveness have proceeded, are seeing and communicating with each other, and they are running railroads where the destructives ran up fortifications,—the people carrying peace and plenty, where the rulers carried bayonets and bullets. These are changes which glorify humanity, and will go on to make happiness and goodness known in the world, which is the only way of proclaiming Christianity to the nations. Let truth and science be welcomed, and the love of God and our neighbor as principles, and do unto others as ye would that they should do unto you as the exponent of those principles, will be gladly adopted. Men will then see that the world is their country, and all mankind their countrymen. This sentiment is rapidly diffusing itself, and its rapid diffusion is the necessary consequence of the increasing interchange and intercourse between men.

What glorious hopes, too, are held out in British India! For whatever is made known and adopted in England, will transfer itself to that important continent, and emancipate the innumerable castes from priestcraft and superstition. In Douglass Jerrold's 3d number of his weekly newspaper, you will see, in the short biography of Dwakanauth Tagore, instances of the plunder of the Brahmins accord with the priestly influences acting amongst various sects of Christians at the present day. Priestianity is the same, by whatever name it is known; but it is pleasing to believe, that the printing press has introduced the beginning of the end, and that every one of us, who spreads a thought, or strengthens a good agency through it, is thereby uprooting craft in all its forms.

I cannot, when writing to you, but congratulate you on the ever recurring evidences of progress.—In an article which I have just been reading in Chambers' Edinburgh Journal, No. 136, New Series, 'A Day in Chester,' I find this remark,—'Any town-council would as soon think of extending the great wall of China, as building a wall round the district over which they rule. There is no city in the Empire, except Chester, whose ancient walls are entire.' Now, mark—this is the result of progress in about four centuries, and we have now a moral power in operation, immensely superior to any power which during the 1st 7-8ths of those centuries our forefathers could bring into action. Rail-roads will run through and over, and ultimately put an end to the fortifications of the European continent, and give knowledge, peace and charity, instead of war, misery, and famine. Some of the hindrances, as to passports, have been removed in Belgium; and I remember when engaged in the efforts to procure post-office reform in this country, ascertaining that the suppressive effects of any restriction upon free intercourse, are far more extensive than the visible injury; and the people and government of the continent will never be fully sensible of the extent of the evil which restraint of free action inflicts upon its people, until they realize it by the removal of these restrictions. The day is not, I think, distant, when princes and governments will see that their interests are identical with commercial freedom, and all the rest will follow.

Yours, faithfully,

W. H. ASHURST.

LETTER FROM GEO. THOMPSON.

LONDON, Sept. 3, 1846.

EDMUND QUINCY, Esq.:

MY DEAR FRIEND—

Garrison and myself are scribbling hard within half an hour of the closing of the mail. I cannot neglect to thank you for your very kind note. We will take care of our friend, for he is not less dear to us than to you. He is doing a great work. You sent him to us at the right time. We have formed an Anti-Slavery League. Enclosed is a card of membership filled up for yourself, and another for Mrs. Chapman. It is the earnest desire of Garrison and myself that as many members as possible should be obtained in the United States. Here we charge 1s. or about 25 cents for the cards and we think you might dispose of hundreds among the true-hearted of New England who are inclined to enter this genuine Alliance.

The great Evangelical Alliance has been wrecked on the question of Slavery. You must gather the details from the documents now sent. *We* are going to hold a great meeting in Exeter Hall to review the proceedings of the body. Garrison's presence there will amply repay the sacrifice you have made in parting with him for a time. As we are without funds from any public source, Garrison has undertaken to advance £25 on the strength of your selling 500 of the tickets. We wish you to get 1000 printed after the pattern sent, and advertise them in all your public meetings. Thus shall we become united in one great struggle without derangement of our special and local plans of operation. Our platform is as broad as you could wish. We shall know nothing of sex, creed, country or complexion. Our principle is on our card.

Garrison is well. He has addressed large meetings in the Crown and Anchor tavern, the National Hall, one of our literary theatres, and at Bristol and Exeter. Tomorrow we go to Birmingham, and in a few days, Garrison will be in Leeds and Sheffield, and return in time for the Exeter Hall meeting. Scotland and England are yet to be visited. His stay with us will be too short. Can you send us a quantity of Anti-Slavery tracts? All those brought by W. L. G. are gone, and the demand is very great. 'The Brotherhood of Thieves,' 'The Slaveholder's Religion and Despotism in America,' are the kind that will be most useful. If you despatch any, send them to my care, and they shall be well disposed of.

Present my kindest remembrance to all the friends of the cause in Boston. Oh, how I wish I could give myself exclusively to your great object. I try however, to do what I can while devoted to other things.

Yours affectionately,

GEO. THOMPSON.

The following article from a London paper was sent to us by Mr. Thompson; the name of the paper from which it was taken, is not stated.

EVANGELICAL ALLIANCE.

The proceedings of the Evangelical Alliance continue to present a strange mixture of union and discordance under the influence of opposite forces,—centripetal and centrifugal, which seem to be at present so nicely balanced as to preserve the body in due form and equilibrium; but it seems impossible to say what definite character the incipient organization will ultimately assume. On Saturday, our readers are aware, a Resolution, deprecating, among other social evils, the system of Slavery, in very mild and guarded terms, brought up by the Select Committee, who had been occupied the whole day in coming to an agreement upon the subject, was adopted by the Conference; and the supposed happy settlement, or rather evasion of the difficulty, was regarded as the triumph of sagacity, and a special answer to the prayer for Divine direction. But, as we anticipated, on Monday this very debateable compromise was found to be the reverse of satisfactory to any party. The Americans in the Conference refused to concede an inch; and a motion having been made, that the clause of the Resolution relating to Slavery be rescinded, the whole matter was referred back for reconsideration to a large Committee. On Tuesday, on the recommendation of this Committee, the rescinding of the Clause was moved, and, after a long and very earnest discussion, carried by a majority.

The American Brethren had indeed reason to complain that the document of invitation sent out by the Liverpool Conference contained no allusion to the subject of Slavery. It was not till their arrival in London that their attention was directed to the Minute respecting slaveholding adopted at the Birmingham Aggregate Meeting, declaring that 'invitations ought not to be sent to individuals, who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves. The Resolutions of 'the London Division,' directing special attention to this Minute, the American Remonstrants regard as 'highly objectionable,' as being 'irrelevant to the matter in hand,' as coming *too late*, as 'offensive to us Americans,' and as 'calculated to wound the feelings of unoffending Christian brethren in the slaveholding States, and to retard the abolition of Slavery.' The force of this protest is, however, not a mite weakened by the conduct of those American gentlemen in bringing forward an additional Article, which formed no part of the original doctrinal basis, and in insisting upon its adoption, for purposes certainly not contemplated by the Alliance. We have not the slightest doubt that these gentlemen came over to this country fully aware that the subject of slaveholding would be mooted, and determined to turn the Alliance to good account. But what must we think of the foresight of those who sent out the invitation to America, suppressing all allusion to a subject in which the Christian public in this country take so deep an interest? Possibly it was hoped that the Resolution of March 31st might be in time to repair the mischief, or to save the good faith of the Liverpool Conference from impeachment. As it is, the result is most unfortunate. The Alliance has been compelled to retract its condemnation of Slavery, and to refer the whole subject of the admission of members to a future meeting of the Alliance, to be held at such time and place as may be agreed upon hereafter; leaving the American branch to admit or exclude slaveholders as they may think proper, and the British to consider and determine, in the meantime, whether they can concede the point.

The Conference was formally dissolved yesterday.

JONATHAN WALKER

Intends being at the following named places at the specified times, viz:

Mansfield,	Mass.	Thursday,	Sept	24th
Easton,	"	Friday,	"	25th
North Bridgewater,	"	Sunday,	"	27th.

Friends of humanity and impartial freedom of the above places are requested to make the necessary arrangements to hold one or two meetings at each place, or in their neighborhoods, on behalf of the OPPRESSED CHATTELIZED AMERICANS!

J. Walker will address the people as often as once per day or evening, if such arrangements are made. He is laboring to the extent of his ability in the Anti-Slavery cause, uncontrolled by any sect, party, organization or sectional prejudice,—claiming for the whole human family their 'inherent' GOD-GIVEN 'RIGHTS TO LIFE, LIBERTY, and the PURSUIT OF HAPPINESS.'

ANTI-SLAVERY FAIR.

The sixth Annual Fair of The Weymouth Female Anti-Slavery Society will commence on the evening of TUESDAY, October 6th, at 7 o'clock, in the hall of Wales's Hotel at Weymouth Landing, to continue through the two succeeding days, ending with a Tea Party.

A great variety of useful and beautiful articles will be offered for sale.

Donations, either in money or articles, will be thankfully accepted, and may be sent to either of the undersigned.

LUCRETIA A. COWING, DEBORAH LANE, } *Committee.*

Sept. 7, 1846.

ANTI-SLAVERY CONVENTION.

A quarterly meeting of the Old Colony Anti-Slavery Society will be holden at the Town Hall in Middleborough, on Saturday and Sunday, Oct. 3d and 4th, 1846, commencing at 9 o'clock, A. M., on each day.

Citizens and Abolitionists of the Old Colony, has not the time arrived for consultation and action, in regard to the great question of the abolition of American slavery—its fearful encroachments upon our own liberties—its present extension, &c. &c. A cordial invitation is extended to you, and all persons, to meet with us and take part with our deliberations. Parker Pillsbury, Loring Moody, and other able speakers will be present, and an interesting meeting is expected.

ELMER HEWITT, *President.*

E. H. BRIGHAM, *Secretary.*

OPENING OF THE NEW STORE *IN WINTER-STREET!!*

THE subscribers give notice that they have removed from Federal-street to the new Granite Building,

NO. 13 WINTER ST.

Where they are opening a large and valuable stock of

BRITISH, FRENCH AND GERMAN GOODS,

of their own importation, comprising an extensive and beautiful assortment of FALL AND WINTER GOODS, adapted to the best city and country trade. The stock, which is one of the largest in the city, is now ready for inspection, and will be offered at the lowest market prices, either by the PACKAGE, PIECE, or at RETAIL.

Purchasers in the city or from the country are invited to an early examination of this stock, as the assortment of many of the leading articles of the season being now complete, a more favorable opportunity for making selections cannot be offered during the fall.

MERCHANTS FROM THE COUNTRY

Will find it for their interest to examine our stock, as we are prepared to offer every article upon the most FAVORABLE TERMS, and in such quantities as may be wanted.

HOVEY, WILLIAMS & CO.

THE subscribers give notice that they are now connected in business with Messrs. C. F. HOVEY, W. WILLIAMS, and J. H. BRYDEN. The Dry Goods business, in all its branches, will be conducted under the firm of HOVEY, WILLIAMS & CO, at 13 Winter-street, where they invite their friends and former customers to call and examine a very large and handsome assortment of Fall goods. They respectfully solicit a continuance of the patronage of their friends and the public.

JOHN CHANDLER,
R. C. GREENLEAF,
(Late firm of Chandler & Greenleaf.)

Sept. 18.

ABDOMINAL SUPPORTERS.

NEW-ENGLAND

TRUSS MANUFACTORY.

JAMES FREDERICK FOSTER

CONTINUES to manufacture all the various approved *TRUSSES* at his old stand, No. 305 Washington street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in this city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet; Trusses repaired at one hour's notice, and often times made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses, Dr. Chase's Trusses, formerly sold by Dr Leech; Trusses of galvanized metal that will not rust, having wooden and copper pads, Read's Spiral Truss; Rundell's do; Salmon's Ball and Socket; Sherman's Ball and Socket; Sherman's patent French do; Bateman's do, double and single; Stone's Trusses: Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hull's do; Thompson's Ratchet do, and the Shaker's Rocking Trusses, may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters, or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with Hernia, have suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to their wants in regard to these important articles. JOHN C. WARREN, M. D.

From Dr. Robbins, Roxbury.

Since the death of Mr. John Beath, I have used, in preference to all other Trusses, those made by Mr. J. F. Foster of Boston. P. G. ROBBINS, M. D.

From Dr. Green, Boston.

I have sent many persons to be fitted with Trusses and Abdominal Supporters, by James F. Foster, and he has uniformly given full satisfaction in their application.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and from neglect in properly fitting them; on this account, I am in the habit of sending patients to Mr. Foster, confidently believing that he will give them a good article, and see that they are well fitted.

H. B. C. GREENE, M. D.

Boston, April 27, 1847.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.

J. V. C. SMITH,
Editor of the Boston Medical and Surgical Journal.

Boston, Aug. 9.

AMERICAN PEACE SOCIETY.

THE Depository of the American Peace Society is at No. 21, Court-square, Boston, third floor. The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.

J. P. BLANCHARD,
Treasurer, and Stationary Agent

eptf

BOUND VOLUMES OF THE LIBERATOR.

NUMBERS *two, three*, and *four* can be obtained for a reasonable price by an application at 25 Cornhill.

POETRY.

AN EXCUSE FOR ZEAL IN THE TEMPERANCE CAUSE.

A young lady who was told that she was almost a monomaniac in her hatred to alcoholic drinks, wrote the following touching and sensible verses, which were first published in the Christian Advocate and Journal.

Go, feel what I have felt,
Go, bear what I have borne;
Sink 'neath a blow a father dealt,
And the cold, proud world's scorn.
Thus struggle on from year to year,
Thy sole relief the scalding tear.

Go, weep as I have wept,
O'er a loved father's fall;
See every cherished promise swept—
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go, kneel as I have knelt;
Implore, beseech and pray;
Strive the besotted heart to melt,
The downward course to stay—
Be cast with bitter curse aside—
Thy prayers burlesqued—thy tears defied.

Go, stand where I have stood,
And see the strong man bow;
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Catch his wandering glance and see
There mirrored, his soul's misery.

Go, hear what I have heard—
The sobs of sad despair—
As memory's feeling fount hath stirred,
And its revealings there
Have told him what he might have been,
Had he the drunkard's fate foreseen.

Go to my mother's side,
And her crushed spirit cheer—
Thine own deep anguish hide—
Wipe from her cheek the tear,
Mark her dimmed eye—her furrowed brow;
The gray that streaks her dark hair now—
Her toil worn frame—her trembling limbs—
And trace the ruin back to him
Whose plighted faith, in early youth,
Promised eternal love and truth:
But who, forsworn, hath yielded up
This promise to the deadly cup:
And led her down, from love and light,
From all that made her pathway bright,
And chain'd her there, 'mid want and strife,
That lowly thing—a drunkard's wife!
And stamped on childhood's brow, so mild,
That with'ring blight—a drunkard's child!

Go, hear, and see, and feel and know,
All that my soul hath felt and known,
Then look within the wine-cup's glow—
See if its brightness can atone:
Think, if its flavor you would try,
If all proclaimed, 'Tis drink and die.

Tell me I hate the bowl—
Hate is a feeble word—
I loathe, abhor—my very soul,
By strong disgust is stirred
Whene'er I see, or hear or tell,
Of the DARK BEVERAGE OF HELL!

From the New-York Review.

LINES ON REVISITING THE COUNTRY.

I stand upon my native hills again,
Broad, round and green, that in the southern sky,
With garniture of waving grass and grain,
Orchards and beechen forests, basking lie;
While deep the sunless glens are scooped between,
Where brawl o'er shallow beds the streams unseen

A lisping voice and glancing eyes are near,
And ever restless steps of one who now
Gathers the blossoms of her fourth bright year.
There plays a gladness o'er her fair young brow
As breaks the varied scene upon her sight,
Upheaved and spread in verdure and in light.

For I have taught her with a varied eye
To gaze upon the mountains—to behold
With deep affection the pure ample sky,
And clouds along its blue abysses rolled;
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here I am 'scaped the city's stifling heat,
Its horrid sounds and its polluted air,
And, where the season's milder fervors beat,
And gales, that sweep the forest borders bear
The song of birds and sound of running stream,
Am come awhile to wander and to dream.

Ay, flame thy fiercest, sun! thou canst not wak
In this pure air, the plague that walks unseen;
The maize leaf and the maple bough but take
From thy fierce heats and deeper, glossier green
The mountain wind, that faints not in the ray,
Sweeps the foul taint of pestilence away.

The mountain wind—most spiritual thing of all
The wide earth knows—when, in the sultry time,
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime,
As if from heaven's wide-open gates did flow
Health and refreshment on the world below.

From the N. Y. Tribune.

THE QUAKER OF THE OLDEN TIME.

The Quaker of the olden time!
How calm and firm, and true,
Unspotted by its wrong and crime,
He walked the dark earth through!

The lust of power, the love of gain!
The thousand lures of sin
Around him had no power to stain
The purity within.

With that deep insight, which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all.

He walks by faith and not by sight,
By faith and not by law;
The presence of the wrong or right,
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whoso gives the motive, makes
His Brother's sin his own.

And, pausing not, for doubtful choice
Of evils great and small,
He listened to the inward voice
Which calls away from all.

Oh! spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.

Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverence to make
Our daily lives a prayer.

HOPE FOR THE FUTURE.

The hymn is hushed; but on its melody
The youthful year came floating. O'er the Past
Sorrow not ever, thou! See! by its grave
Hope lifts her everlasting torch aloft,
And to the canvass of the Future points,
'Round which the rainbow of undying Love,
No longer from the world shut out, may bend
An arch of calm beatitude, superb.

REFORMATORY.

CHATTEL AND WAGES SLAVERY.

Mr. E. Q:

I perceive that you have copied into the Liberator the letter of Wendell Philips to Geo. H. Evans, with the remarks of the Editor of 'Young America' I thank you. But in performing this act of justice you have taken occasion to say, that you envy neither the head nor the heart of him who could perceive no difference between slavery and poverty, or between the condition of that man who does not receive an adequate reward for his labor, and that if one who is deprived of every right, natural, political and civil.' For this I do *not* thank you. Did you not know that you were misrepresenting the position assumed by Mr. Evans and National Reformers? They do not complain of wages slavery *solely* on account of the poverty it occasions. That is one of its evils which thousands and hundreds of thousands of men, women and little children feel very sensibly, and of which the sufferers complain in tones so mournful that the apathy evinced by abolitionists and other professed friends of humanity upon hearing them, seems almost great enough to melt down mountains of ice and raise the dead, but it is not their only cause of war against it. They oppose it because it holds the laboring classes in a state of abject dependence upon capitalists, not only for the bread it is their right to eat and the work it is their duty to do, but for the continuation of their lives, and the preservation of their morals, begetting starvation, pauperism, prostitution, infanticide, parricide, suicide, murder and piracy, and rendering necessary governments of violence and religions of fraud, with their pauper receptacles for the living and the dead, and then, Home Missionary and Tract Societies, their vindictive penal codes and their revengeful 'eye for eye, tooth for tooth' creeds, their turnkeys and hangmen, their soldiers and marines, and this condition of the laboring classes they conceive to be far worse than that of horses and oxen, which is the worst possible condition chattel slaves ever can be reduced to. They do not hate chattle slavery less, but they hate wages slavery more. Their rallying cry is, '*Down with all slavery, both chattel and wages*,' and their single object is, the 'FREEDOM OF THE LAND.' What have you to say against them? Do you still envy them neither the head nor the heart of their EVANS? If so, then you are not the man I have taken you to be, and I can only wish that you may speedily get a head as clear and a heart as large. You will need both before you can do *anything* to effect the abolition of even chattel slavery. Every effort to extend the area of slavery, whether of chattel or of wages, is accompanied by scheming, negotiating, rumors and threats of war and even war itself, to acquire new territory, in Texas, California, South America, and the West Indies, on the one hand, and the whole of Oregon and the two Canadas, on the other hand. The progress of slavery in this country can never be arrested and reversed until *Monopoly of the Soil* has been abolished. Mark my words, ye abolitionists, and—profit by them. At once unite with the National Reformers in their efforts to limit by law the quantity of land any individual may acquire hereafter to the wants and necessities of *one* family, and provide a 'Home for All,' exempt from any mortgage or debt, inalienable, (except to the landless,) and absolutely inviolable, and slavery *must* be abolished. The slave owners would no more be able to keep their slaves than they would so many Buffaloes for whom they would have no grazing ground *after* the passage of such agrarian laws. They would be forced to emancipate their chattels from absolute impossibility to support them, and as under the operation of the laws immense tracts of land would inevitably become *vacant*, the emancipated would naturally settle upon and cultivate such tracts, in their own right, as *Freeholders*, as fast as they were manumitted.

And that God may hasten this happy time is the earnest wish of your unworthy co-adjutor,

WILLIAM WEST.

Boston, Sept. 14, 1846.

WOMEN'S RIGHTS AND INFLUENCE.

AMHERSTBURG, Canada West.

Having noticed in the Albany Patriot, of May 25, an article headed, 'The old maid's first offer,' I could not help thinking and feeling that the spirit of that article and many others which often appear of the same character, was not materially different from that which reprobates and stigmatises the free negroes of the South. For some reason, perhaps the same, the world has always been at great pains to degrade single females, while the honors of wives have always been held out as the highest summit of glory and happiness to which woman can possibly arrive.

These honors, however, cannot arise from the great degree of personal liberty they enjoy, or in other words, from their peculiar advantages as it respects the free exercise and consequently proper developement of the higher powers of the soul. A married woman is rendered as helpless and dependent in the hands of her husband as the nursling in her own arms.

In the operation of law, which is strictly physical in its principle of subjecting the spirit, a wife can never own, possess, or acquire anything which does not become her husbands, which in case of delinquency on the part of the husband, a by no means unfrequent occurrence, throws not only herself, but her helpless offspring into circumstances of the most abject suffering and want. A difficulty from which she can never extricate herself, because by the operation of law she becomes virtually his property except in the right of alienation. But we are of the opinion that women in the possession of such rights as would give them the full weight and influence of personal responsibility and self-control, would become not only much better wives and have far better husbands, but would be in better circumstances to exert a more extensive influence, which is greatly needed, in the moral advancement of the world, and which they never can exert healthfully under a system which necessarily degrades and compresses the highest energies of the soul. And we would recomend to our younger sisters never to be frightened from their natural rights as moral agents by the appellation 'Old Maid.' In heathen countries women are driven in herds into the harem and become wives in flocks, by this most cruel species of oppression, which does not tolerate a single woman to exist in any respectability whatever. But this kind of forcing would never become necessary under a system which does them justice, for woman loves to love; to love is necessary to her happiness; but she does not love subjection to the operation of physical force, in any of its forms, which will become particularly odious if she is sensitive and intelligent.

Woman, from her very position, seems necessarily to exert an almost unlimited influence in determining the moral position of mankind, and rightly educated, she will maintain a moral supremacy which she must and will exert according as circumstances give shape to her character. Even under the influence of the most benighted heathenism where the policy of their constitution degrades her so that she might indeed look up with envy to the brutes that perish, even here is her moral reign felt and reflected to the uttermost, according to the mirror of her true character; and the chains which distrustful human nature urges upon her spirit, become the most prolific forge for thousands of others which continue to enslave and degrade fallen nature. The power of truth and love constitutes the highest strength and glory of moral beings; these qualities, immaterial like the soul itself, are the only weapons which can ever subdue it.

Physical power, whatever may be its form, can only stultify and compress its immortal energies, it can never truly subject them. Hence those who are deprived of almost every species of this will often maintain a decided supremacy in the exercise of that which is far higher. Humanity in its moral infancy is exceedingly prone to the exercise of the physical powers of its nature, not having learned its true greatness. Hence mankind are ever engaged in devising ligatures and manacles to secure the better regulation of those so unfortunate as to fall under the sphere of their power. But mind, however, we believe to operate with as unerring certainty and safety under its proper condition as any other of nature's laws; and all the ligatures which have ever been devised for its compression would probably be found entirely gratuitous under the right exercise of that higher kind of power which is the proper strength of human nature, and the only species of authority which moral and intelligent beings in ordinary cases have any right to exercise over each other. There is no doubt power enough in the artillery of truth and love to accomplish all, and far more, than can ever be done by all the combinations of every other kind of force which fallen nature has ever been able to devise. A problem which will never be practically understood till a high moral and intellectual cultivation raises it from the mere physical to an appreciation of the far loftier powers of its immaterial nature; a change which can never be effected until females, who are the moral educators of the species, are trained, situated, and qualified as free agents for the work they have to do.

The same principle applies to nations as to individuals. Were it now possible for the United States to come out, and as a nation proclaim its moral magninimity by disbanding its armies and navies, and all other physical operations for the subjection of mind, we have no doubt but the very spectacle of such magnanimity would not only subdue all resistance, but all desire for resistance, and would become at once the wonder, love, praise and glory of the world, encircling itself not only in a halo of glory, but also one of unspeakable happiness and peace.

But alas! poor humanity has lost in the fall its true strength, and also a knowledge of its strength, of which it seems as truly ignorant as the ox who bows his strong neck to his inferior in animal might, because he is ignorant of his power.

Thus fallen nature continues to dabble to its own confusion in swords, and bullets, and death, and blood. Notwithstanding it has been taught by Him who is truth and love that those who take the sword shall perish by the sword—taught by Him who is the embodiment of truth and love, those highest powers of the Godhead, which He is and represents, and which He came down from Heaven to bring to men, if they will learn them.

These suggestions bring to mind an account of a bomb-proof town, not long since copied into the Standard. It chanced that the place was settled by a colony who believed in the gospel of Christ, and proved their faith by their works. A courier from a neighboring village informed them that the troops were advancing to take the town. They quietly answered if they will take it they must. The soldiers soon came in with hoisted colors and piping shrill defiance. They looked around for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded to hear the music, and the boys ran out to see the pretty trainers with feathers—the harlequins of the sixteenth century. Of course none of these were in a position to be shot at. 'Where are your soldiers,' they asked; 'We have none, was the brief reply. 'But we have come to take the town.' 'Well friends, it lies before you.' 'But is there nobody to fight?' 'No; we are all Christians.' Here was an emergency altogether unprovided for. A sort of resistance no bullet could hit, a fortress that was perfectly bomb-proof. The commander was perplexed. 'Well, if there is nobody to fight, of course we cannot fight,' said he; 'it is impossible to take such a town as this.' So he ordered the horses to be turned about, and the human animals went out of the village as bloodless as they entered, and perchance a little wiser.

S A R.

From the Providence Transcript.

LEAGUE OF UNIVERSAL BROTHERHOOD. PLEDGE.

'Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter into any army or navy, or to yield any voluntary support or sanction to the preparation for, or prosecution of, any war, by whomsoever, or for whatsoever proposed, declared, or waged.

And I do hereby associate myself with all persons, of whatsoever country, condition or color, who have signed, or who shall hereafter sign this pledge, in a '*League of Universal Brotherhood*'; whose object shall be to employ all legitimate and moral means for the abolition of all war and all the spirit and all the manifestations of war, throughout the world; for the abolition of all restrictions upon international correspondence, and friendly intercourse and of whatsoever else tends to make enemies of nations, or prevents the fusion into one peaceful brotherhood; for the abolition of all institutions, and customs which do not recognize and respect the image of God and a human brother in every man of whatever clime, color, or condition of humanity.'

The above came from England, recently, and was sent to me from Boston. It explains itself very fully. I learn that the friends of Peace intend to send them into all professedly Christian countries for signatures. A copy is open for signatures at No. 50 Broad Street. William Ladd, some twenty years ago, proposed a Congress of Nations, for the abolition of war, and wrote much on the subject. Governments, professedly Christian Governments, still war, and their subjects legally murder one another by wholesale. Let all opposed, practically adopt the above Pledge, and war will cease.

S. W. W.

Providence, Aug. 25.

From the New-York Mirror.

THE CHURCH MILITANT.

We think upon the whole that the Mexican war will be of service to the country: not only in the expenditure of our surplus cash, and the acquisition of California, but in bringing into prominent notice a vast deal of latent talent, that has hitherto 'blushed unseen.' It is a pity that such killing capacity as we now appear to possess, should so long have languished in obscurity for want of men to kill. It affords us an opportunity, also, of correcting some prevalent errors, and seeing things in their proper light. Any wild effervescence, of grotesque ardor, we have hitherto been accustomed to call Buncombism, in a kind of good natured derision. Any vehement cant, and raking up of *ad captandum* clap trap we have libelled as demagogueism. But we were wrong, decidedly wrong! Religion has adopted the practices and sublimed them into patriotism. Our hearts stir within us with patriotic pride when we think of the reverend soldiers who have volunteered to fight the battles of their country in Mexico. We cannot say half enough in praise of that pious Methodist Captain who has expressed his desire to 'preach and *to dine* in the halls of Montezuma;' may his appetite be good! This is as it should be; religion has too long slumbered in peace and politics, and it is quite time that we had a church militant. The 'Baptist Brigade,' the 'Mounted Methodists,' or the 'Orthodox Artillery,' would be irresistible in an invading army; (if they would only stick to their sermons, and not use swords, what foe could stand before them?) Greeley, with his usual whig perversity, says that we have not the law on our side; what of that, so long as we have the *gospel*. We shall rejoice to see the New Testament on the banners of the army, and the American eagle painted with the Holy Bible in his talons. The enlightenment of the age demands that our enemies shall not be barbarously murdered, but put to death in a Christian manner, killed, (as the English law arrests debtors,) 'By the grace of God.' Believe and die, is the modern reading of the oft-quoted passage. Hurra!

We wish we knew where the righteous editor of the *Gospel Banner* preaches, that we might become a member of his church. He is a minister after our own heart, who goes for fighting, 'right or wrong,'—none of your namby pamby, peace making parsons, but one who has imbibed the spirit of the good old blood-thirsty religion of ancient days. He is just now engaged in a dispute with the Tribune, and we are glad to see that he properly chastises Greely for his pitiful peace notions. He is terribly hard on the Tribune, and if he *does* lack something in argument, he has it in 'patriotism.' 'Let him,' he says, alluding to Greely, 'hang that banner out, so different from our's—so much more *Christian* than the *gospel* banner, which enjoins obedience to the will of the majority.' We admire that; why should not the articles of belief, or as our reverend belligerent has it, 'the gospel,' be admitted to a public vote; 'the people' have a perfect right to enforce the belief of the majority, so as to bring the matter to the polls at once.

We have nothing to say against the Mexican war, nor have we any desire to quarrel with any reverence editors, but a sense of justice impels us to give credit where credit is due, and we must say that we never felt so thoroughly aroused with militant patriotism, as after reading the warlike article in the Gospel Banner, which has put the Tribune and all the dangerous peace-makers to an excruciating death. It is better by far than the most exciting manifesto, or a bulletin of victory.

From the Newtown Journal.

The editor of the 'Gospel Banner' has been publishing some articles on the Mexican war that savor more of gunpowder than religion. He attacks the New-York Tribune fiercely for the fearlessness with which it has rebuked the war, and exposed his (the Banner's) inconsistencies. He goes for fighting, 'right or wrong'—and is none of your namby pamby peace making parsons, but one who has imbibed the spirit of the good old *blood-thirsty* religion of ancient days! He does not trouble himself with the mild precepts of the Prince of Peace—he avoids the noon-day brightness of Christianity, and takes his stand in the dim glimmering of Jewish twilight, and then exhorts us as '*followers of Christ*' to cut down the poor Mexicans 'by the grace of God.' Now we have a proposition to make. For the glory of the Redeemer's kingdom, let us establish a 'church militant,' and instead of sending raw volunteers into Mexico, let us have a 'Baptist Brigade,' a company of 'Mounted Methodists,' 'Presbyterian Rangers,' and 'Orthodox Artillery.' The enlightenment of the age demands that our enemies shall not be barbarously murdered, but put to death in a christian-like manner!

SOMETHING PRACTICAL.

ADDRESSED TO EVERY MOTHER'S SON WHO LOVES HIMSELF AS WELL AS HIS NEIGHBOUR.

DEAR FRIEND AND NEIGHBOR: We wish you to sign, circulate and forward to the legislature, some such petition as this:

To the Hon. Senate, &c.:

Whereas, your petitioners have reason to believe that a large portion, perhaps one-fourth, of the taxes paid in this commonwealth are required to repair the mischiefs which society suffers from intoxicating drinks; and whereas, your petitioners neither use, make nor sell such drinks, and derive no pecuniary benefit whatever from them, they respectfully request your Honorable bodies to ascertain, as nearly as may be, what portion of the taxes is made necessary by the use of such drinks, and to exempt your petitioners and their property entirely from the burden of that portion of the taxes, and that the same immunity may be extended to all who have no participation whatever in the traffic or use of intoxicating drinks, leaving the burden to fall entirely upon the persons and property connected directly or indirectly with it. Whether the whole burden of the taxes referred to shall fall upon the capital employed in the importation and manufacture of such drinks, or upon the whole body of those who vend and use them, your petitioners would leave it for your wisdom to decide; but they earnestly pray that the total abstinents from such drinks may no longer be taxed to meet the enormous public expenses which are rendered necessary by their sale and consumption. And your petitioners, as in duty bound, will ever pray, &c.

If there is any injustice or absurdity or impracticability in this petition or plan, we should like to see it pointed out.

Till it is pointed out, the plan will be urged in our columns with a view to a practical result in our next legislature.

Country papers in Massachusetts to which this is sent, are respectfully requested to notice the plan, according to their own views of right and practicability, and send us their notice. Individuals also, who approve the plan, and are willing to give a helping hand to it, are requested to let us know that such is their feeling. We have faith to believe that this will be done: and when done we rather think there will be a scampering of capital out of the rum trade into some more profitable investment.—*Chronotype.*

THE THEATRES.—The following are the regulations under which the board of aldermen have consented to license the theatres. They have done themselves honor, and deserve the respect and support of all right-minded men for the safeguards to good order and morals which they have put up. We trust the several managers will accept these conditions, as we are sure they will find it to their interest to live up to them. If we cannot have theatres thus restrained, we should have none:

Ordered, That hereafter all licenses for Theatres shall be subject to the following conditions, the substance of which we give only—

1. That the sale of liquors of all kinds shall be prohibited.

2. There shall be but one common entrance, except to the private boxes, and no separate partition between slips and centre part of the third row, and upon the order of the Mayor, any police shall be admitted for the service of the city, at any and all times.

3. There shall be but one refreshment room, and that not on the third tier of boxes, and no room shall exist on said tier accessible to the audience.

4. The Police officers appointed to attend the Theatres shall be under the direction of the City Marshal, and they shall be interchanged at the several Theatres once a month.

5. No female shall be admitted to the audience of a Theatre, unaccompanied by a male attendant.

Until further order on the subject, the Theatres shall be required to pay the following sums, in quarterly payments: National $600; Boston $600; Howard Athenæum $600; Boston Museum $400; Olympic $300.

Any of the foregoing provisions being violated shall operate as a forfeiture of said license.

MENTAL POWER VS. BRUTE FORCE.

We saw the other day the rarest instance of mental superiority triumphing over the hostility of greater animal strength than ever attracted our observation. A thin, diminutive, consumptive looking fellow, lame, and using a crutch, sat upon a packing box out on the sidewalk in front of a slop shop. Another man of Herculean frame was striding up and down, swearing roundly at the little fellow and exhibiting every symptom of rage and fury. The huge bully beat the awning posts with a stick that he held in his hand, and cast glances like bowie knives at his quiet opponent on the box.—What the offence or cause of quarrel was, we made no effort to ascertain, but merely paused an instant, attracted by the oddity of the scene.

The big fellow seemed to be a rough boatsman, and his abuse of the other was interlarded with most outrageous vulgarity and blasphemy.

'By ——, mister, I'd like to wring the necks of a dozen like you before breakfast,' said the burly boatsman.

'Sorry you can't be gratified,' responded the little fellow, in a calm, quiet, cool and collected manner, and every tone he uttered was a satirical dagger to the other.

'By——, I can wring your neck, any how.'

'For the matter of that, so could a child, if a child could be brute enough to do it.'

'D—n you, you're not worth flogging.'

'You are, and that is all you are worth.'

'May be, *you'd* like to flog me?'

'*Well* I would.'

'Do it.'

'Can't, ain't got no strength—wish I could, my friend, you shouldn't want long for it.'

'You puny part of a man, I could annihilate you at a single blow.'

'Who said you couldn't?'

'I'm a man, sir, a man!' said the boatsman, making a demonstration of striking the lame fellow.

'Any man who strikes a little fellow, is a coward,' mildly yet pointedly replied the young man.

'Do you call me a coward?' roared the bravo, growing still more furious.

'Yes, if you strike me,' replied the poor cripple, in a cool and determined manner that was electrifying to hear.

'Then hang me if I don't,' shouted the other, bursting into a perfect frenzy, and darted at the cripple.

The weak and emaciated young fellow, as his enemy approached him, merely curld his haggard features into a smile, and slowly lifted the fore-finger of his right hand to point directly and deliberately at his advancing opponent. We never in the world witnessed so sudden and extraordinary effect produced in a manner so curious. The bullying boatman actually turned pale and went off, muttering oaths as he disappeared around the corner.

We know this will read strangely, yet only a true autograph of nature is here set down. The scene struck us as being so singular, that although most difficult to embody in description, we could not let it pass.—*St. Louis Reveille.*

FLOGGED TO DEATH.

The abominable practice of military flogging, which is such a disgrace to a nation professing to be civilized, has recently been carried on to some extent at Hounslow, and has caused a most extraordinary degree of excitement in that neighborhood, in consequence of a private of the 7th Hussars, named Frederick White, having died soon after this punishment was inflicted. The *Times*, of July 16th, in alluding to the matter, states that such secrecy is always maintained by military authorities in matters of this kind, that all of the particulars have not yet transpired. Sufficient, however, has come out to cause a preliminary investigation. Persons in the habit of going to the barracks reported that the man was ordered to receive 150 lashes about five weeks ago, for striking his sergeant, but that, after seventy or eighty had been inflicted, the surgeon interfered, and said it would not be safe to administer more. The colonel, however, ordered the punishment to proceed. The man died on Saturday week; and, after death, two military surgeons were sent down by the Horse Guards, to inquire into the cause of death, and reported it to have been ossification of the heart. A jury, summoned by Mr. Wakely, met on Wednesday evening, went to view the body. The back, from the neck to the loins, presented a deep purple appearance, and in the middle, where the inflammation had been most, a piece of skin, 9 inches long and eight inches deep, had been cut away. It was stated that the skin had been cut off by Dr. Reed, one of the surgeons sent from the Horse Guards, but only a part of it could be found. The coroner adjourned the inquiry, in order that the assistance of a surgeon, unconnected with the army, might be obtained, and that there should be time afforded for examining the witnesses. The offence for which the deceased received this cruel punishment was, that, while laboring under the effects of liquor, but not so far intoxicated as not to be perfect master of his actions, or to be perfectly conscious of what he was doing, he, during an altercation which took place between him and Sergeant Daley, struck the latter on the breast, and violently assaulted him with a poker. It is reported that there are two others of the privates of the same regiment at present in the hospital, for cure from floggings, one of whom, of the name of Mattewson, is not expected to recover.

FROM MONROVIA. By the bark Chatham, Capt. Bearse, we have received a file of Africa's Luminary to the 10th of June.

The Luminary mentions with great satisfaction the arrival of the supplies sent out by the Chatham, which arrived out on the 8th of June, 35 days from this port. The 'hungry time' had then set in, and many anticipations of actual want and suffering were entertained. These apprehensions were, however, dissipated by the arrival of the Chatham. The 'hungry time' alluded to above seems to be as much looked for, annually, as the succession of the rainy and dry seasons. The cause seems to have been, that those who have been depended upon as farmers in the community, have not exercised forethought sufficient to prompt them to make the needed effort requisite to furnish the Colony with a sufficiency of edibles, although the soil yields an abundant increase. This year, however, a cause for distress exists that does not generally form an excuse for destitution; and that is found in the great number of consumers who have arrived at the Colony, during the past six months, amounting to 1000 souls.

The Rev. J. B. Benham was slowly recovering from a late severe attack of fever. W. B. Hoyt was still quite feeble, not having fully recovered from a very serious attack. Mrs. Hoyt's health continues poor. The health of the residue of the Mission family was good.

Another accession was made to the Colony by the arrival of 63 emigrants in the bark Rothschild, Capt. Lowry. They sailed from New-Orleans 5th January, and arrived at Monrovia on the 25th ult.

The Roman Catholic Missionary establishment at Cape Palmas, which for nearly two years past had been broken up in consequence of the death of the Bishop and some of his coadjutors, has been purchased by a society in France for the propagation of Christianity in Africa, at a cost of $8000.—*New-York True Sun.*

SPECIAL NOTICE.

WHATEVER may be the cause, the fact is notorious, that the Americans, more than any other people, suffer from diseases of the teeth and either early loss. Professors of, and pretenders to, the dental art, are therefore more numerous in this country than in any other.

Twenty years of our life have been devoted to the investigation of this subject and the practice of the art of preserving the teeth; with all the aids of ANATOMY, PHYSIOLOGY, PATHOLOGY and CHEMISTRY.

We have had the best opportunities for becoming acquainted with all valuable improvements that the cities of New York, Philadelphia and Boston could afford, in *Surgical and Mechanical Dentistry*; viz:

Regulating and assisting the growth of children's teeth.

Cleansing the teeth from injurious substances and restoring diseased gums to a healthy state.

Extracting with unrivalled ease and skill such teeth as cannot be saved, and infallibly relieving the toothache without extracting, when the diseased tooth can be preserved.

Fitting sets, or parts of sets, in the very best manner, with, or without carved work, as may be best under the circumstances.

FITTING SUCTION PLATES, as well as any body else.

Fitting teeth WITH PIVOTS by a method that is a REAL IMPROVEMENT and will make them *last longer* than any other mode—

Terms as reasonable as any in the city.

Office, 16 Summer Street.

D. S. GRANDIN.

N. B. Dr. G. is continually applied to, to reinsert teeth that have been inserted by dentists of high pretensions.

BOOKS, STATIONERY, ETC.

FOWLER'S new work on Memory and Intellectual improvement, very much enlarged and improved;
Do Practical Phrenology; Religion, Natural and Revealed; Love and Parentage; Amativeness; Matrimony; Phrenological Journal; Tight Lacing; Phrenological and Physiological Almanac for 1847:
Mrs. Child's Letters from N. Y.; History of Women; Good Wives; Flowers for Children, &c.
Rev. Theodore Parker's Discourses, Sermons, &c.
The Complete Phonographic Class Book, and the other Works on Phonography:
Charles C. Burleigh on the Death Penalty:
Anti-Slavery Almanacs, 1846:
Philosophy of the Water Cure; The Water Cure Journal, edited by Joel Shew, M. D., and published semi-monthly; The Green Mountain Spring, edited by D. Mack; Dr. R. Wesselhoeft principal contributor:
The Songs of the Hutchinson Family; Lincoln's Anti-Slavery Melodies;
The Pioneer; Spooner's Work on the Unconstitutionality of Slavery; the different Works on Capital Punishment; Jay's Views of the action of the Federal Government in behalf of Slavery; Margaret; Dr. Shew's Works on the Water Cure; Dr. Alcott's Works; Graham's Large Work, and his Lectures to Young Men; Combe's Works; Kiss for a Blow, by Henry C. Wright; The Bustle; Family Doctor; Emerson's Essays, &c. &c.
For sale by BELA MARSH,
May 8. tf 25 Cornhill.

JUST PUBLISHED,

POVERTY; its Illegal Causes, and Legal Cure By Lysander Spooner. Price 25 cents. The postage on this work is but 7 cents for any distance. A person remitting $1, post paid, can have five copies sent by mail. For sale by BELA MARSH, publisher, 25 Cornhill, and by Booksellers generally. Book agents supplied on reasonable terms.
June 5. tf.

PAMPHLETS JUST RECEIVED FROM LONDON.

FIRST Day Sabbath not of Divine Appointment, with the opinions of Calvin, Luther, Bellsham, Melancthon, Barclay, Paley, and others. A letter to the Committee of the Edinburgh Emancipation Society, by Henry C. Wright. Price, 12 1-2 cts. *American Slavery.* Report of a Public Meeting held at Finsbury Chapel, Moorfields, to receive Frederick Douglass, the American Slave, on Friday, May 22, 1846 Price 8 cts., for sale by Bela Marsh, No. 25 Cornhill. Also just published and for sale as above, The Fountain Minstrel; or Tee Totaller's New Song-book; calculated to be used at Temperance Meetings, Pic-Nics, &c., by F. M. Adlington. Price 12 1-2
Sept 18th. 3t

MECHANICAL AND DENTAL SURGERY.

TEETH AT COST, UNTIL JAN. 1, 1847!

Office, No. 266, opposite No. 307, Washington-st., corner of Avon Place, Boston.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on Plate, the merits of which, it is confidently believed will, be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such *terms*, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but is peculiarly and *especially* adapted to whole or half sets, where the alveolar or dental ridge has become uneven and irregular, by the absorbing of some parts more than others. In all such cases, it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by asorption, and for bringing out the cheeks and lips to their natural and uniform fulness. The difficulties to be overcome in whole or half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so fully by any other means. It is the want of this ingeniously wrought block-work to remedy the effects above referred to, that so many are unsuccessful in giving satisfaction in their plate work—especially in whole and half sets. Another advantage of carved work, and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the finer particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is its perfect articulation. Each tooth should meet its opposite in the most exact manner of masticating food; otherwise the whole work will prove a source of continual annoyance, by its instability, falling down and other inconveniences only known to those who have worn them. There are other advantages in this style of work that can only be understood and appreciated by an examination of the specimens that may be seen at the subscriber's office—which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty in execution is to be overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would tend to strengthen.

TERMS.

Up to January 1, 1847, the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: when a fit and finish of the work are produced to the satisfaction of the person for whom they are made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c., will be attended to in the most thorough and scientific manner, and on the following terms, viz: For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; for setting on gold pivot, $2; for Cleansing, $1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole or half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, Surgeon Dentist.
Aug. 28 6m.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees, further, that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not be satisfactory to the patient, the money paid will be returned. The subscriber would state that he has permission to refer to Ladies and Gentlemen of this city, for whom all kinds of Dental Operations have been performed, and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's, (excepting that made by students,) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, which received a premium.

J. GUNN, SURGEON DENTIST,
115 COURT (CORNER OF SUDBURY) STREET.
Feb. 13. 3m

C. W. LEFFINGWELL,
Attorney and Counsellor at Law, and Solicitor in Chancery,
FRANKLIN, PORTAGE CO., OHIO.

PRACTISES in the courts of Portage and adjoining counties. Collections promptly attended to. Office No. 5 Bridge street, second story.

MACON B. ALLEN,
ATTORNEY AND COUNSELLOR AT LAW,
OFFICE 69 CORNHILL, BOSTON.
6mos

CHASE'S DAGUERREOTYPE ROOMS

257, WASHINGTON-STREET, BOSTON,

FIRST FLOOR over Haskell & Howland's large Silk and Shawl store, in the new stone building just erected.

NO pains or expense will be spared to make these Rooms the most Genteel and Fashionable ones in the city, and to secure the most competent skill in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, being assured that whatever comes from this Establishment will be executed in the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, or no charge.

☞ PICTURES TAKEN IN ANY WEATHER.
☞ Apparatus, &c. furnished and warranted.

ISAAC CALDWELL'S
Genteel Boarding House,
No. 12 Belknap-street, near Cambridge-street.

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate. Sept. 18

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*
VERMONT.—Rowland T. Robinson, *North Ferrisburg.*
MASSACHUSETTS.—John Levy, *Lowell*;—R. & L. Adams, *Fall River*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—George W. Benson, *Northampton.*
RHODE-ISLAND.—Amarancy Paine, *Providence*; William Adams, *Pawtucket.*
NEW-YORK.—S. H. Gay, *New-York City*; James C. Fuller, *Skaneateles*;—Thomas McClintock, *Waterloo*;—John H. Parker, *Peru.*
PENNSYLVANIA.—M. Preston, *West Grove*;—James Fulton, Jr., *McWilliamstown*;—Thomas Hambleton, *Russellville*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—James M. M'Kim, *Philadelphia*; JOSEPH FULTON, *Penningtonsville.*
OHIO.—Lot Holmes, *Columbiana.*